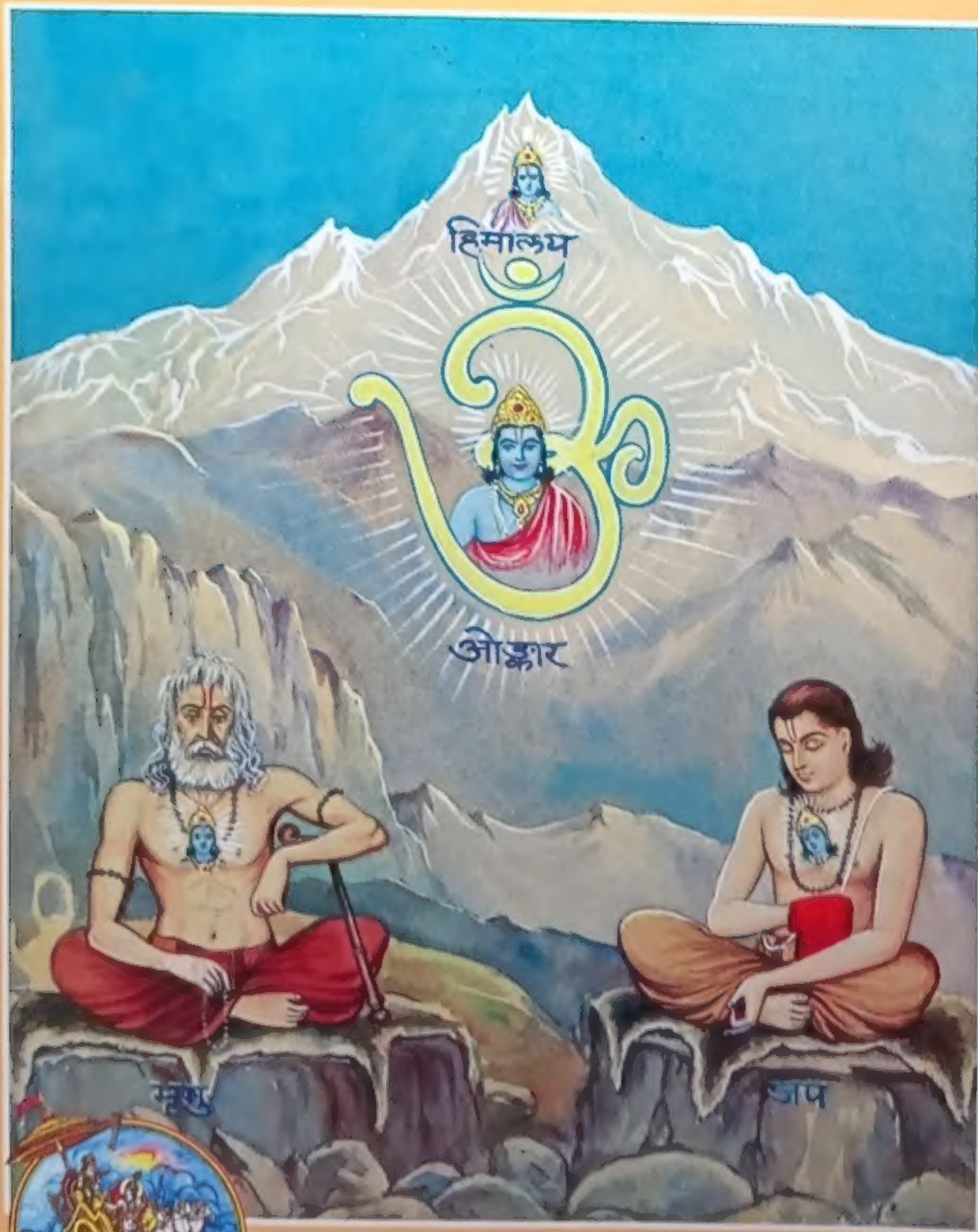


Art of Living



Swami Ramsukhdas

Art of Living

त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च		सखा	त्वमेव ।
त्वमेव	विद्या		द्रविणं	त्वमेव
त्वमेव	सर्वं	मम		देवदेव ॥
tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca		sakhā	tvameva
tvameva	vidyā		draviṇam	tvameva
tvameva	sarvaṁ	mama		devadeva

Swami Ramsukhdas

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Foreword

Revered Swami Shri Ramsukhadasji Maharaj is well-known to the spiritual aspirants of the country. He is a saint and a Yogī in the real sense of the term and has deep knowledge and insight into the holy texts and scriptures specially the Bhagavadgītā. His discourses delivered in simple language and style inspire the audience all over the country.

Swamiji emphasises that the object of life is God-realization and this can be attained easily and in no time if the seeker accepts from the core of his heart that he belongs only to God; or he firmly follows the path of detachment from the worldly pleasures. The art of living is described in this book so that a person is able to lead his life peacefully.

The books of Swamiji Maharaj published in Hindi from time to time are about thirty in number, but in English only one book 'Benedictory Discourses' has been published so far. It was felt that the people of non-Hindi speaking areas of the Country should also be benefited by his useful discourses. Some foreigners are also keen to understand the philosophy propounded by Swamiji. To fulfil this long felt need this book is being presented. This is the English version of 'Jivanopayogī Pravacana' and has been translated by one of his devotees.

I am sure this book will prove extremely useful even to those persons who are not in a position to attend the discourses of Swamiji Maharaj. The publishers will feel amply rewarded if the translation is able to move even a few seekers of eternal truth.

—Publisher

॥ Shri Hari ॥

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॥ Shri Hari ॥

The Aim of Human Life

If we consider seriously, it becomes clear that human being alone is aspirant for God-realization. Just as the stage of celibacy is meant for studies, the human body out of eighty-four lac forms of lives is meant for knowledge divine. This opportunity or ability or knowledge is not found in other bodies. The gods have power of understanding, but they are engrossed in immense worldly pleasures and enjoyments. A person engrossed in worldly pleasures can't even decide to attain God-realization. It is generally observed that rich people don't attend good company (Satsaṅga). Extremely poor people also don't attend good company because they are worried about their livelihood. Creatures of hells lead a very miserable life, so they have no opportunity for God-realization. The gods have a lot of wealth and prosperity but they can't think of God-realization because they are too much engrossed in pleasures and enjoyments. It is only the human being who can realize God. God has endowed him with this ability and authority. Hence the human body is more significant than that of the gods.

The body of a god is extremely pure as compared to a human body which is very dirty. If a swine besmeared with filth comes near us, we don't like its presence because it stinks badly. Similarly the gods

feel a kind of bad odour coming out of our bodies because their body is celestial. Human bodies have predominantly the earth-element while the bodies of the gods predominate in fine-element. But there is greater significance of human body because human beings have got the right to attain God which is not available even to the gods.

In Uttara Kāṇḍa, the seventh canto of the Rāmacaritamānasa, Garuḍa puts a question to Kākabhuśuṇḍi, “Which is the best form of life?” Kākabhuśuṇḍi replies that human life is the best form of life because all other beings whether they are movable or immovable aspire for it—

नर तन सम नहिं कवनिउ देही ।
जीव चराचर जाचत तेही ॥

(VII. 120.5)

Further it is pointed out that the human body provides an opportunity to go either to hell or to heaven or to attain salvation and in this body one may acquire knowledge of God (Paramātmā), detachment from the world and noble devotion to God—

नरक स्वर्ग अपवर्ग निसेनी ।
ग्यान बिराग भगति सुभ देनी ॥

(VII. 120.5)

This body is like a railway junction from where you can travel in any direction you like. This is the importance of human life. But it has been mentioned earlier that in this life we may go to hell. Is it

significance or reproach? It is reproach. But its significance is that the highest goal viz., salvation or the lowest goal viz., hell can be attained in it.

Really speaking it is the utility of the human body which is significant. If it is utilized properly, it can attain devotion to God, emancipation and detachment from worldly affairs. There is nothing which can't be achieved in this human body. It is mentioned in the Gītā that the highest goal is the realization of God and there is no greater gain than this:—

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

(VI. 22)

Further in the same couplet it is mentioned that having obtained this a man is not moved even by great sorrow. Even if the body is cut into small pieces for any reason, he feels happy, peaceful and blissful. His happiness cannot be reduced. That state which is free from the contact of pain is called Yoga—

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

(VI. 23)

In that state there is so much of bliss that sorrow disappears altogether. This is the significance of human body because that 'Yoga' can be attained in it. But how painful it is that a human being instead of attaining it, paves the way to hell by committing sinful acts such as falsehood, fraud, dishonesty and betrayal!

Therefore we should be aware that after getting this human body we have neither to go to hell nor to eighty-four lac forms of lives. Why should we get

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Therefore we should be aware that after getting this human body we have neither to go to hell nor to eighty-four lac forms of lives. Why should we get

low form of life? By committing theft, violence, murder, adultery and by eating forbidden food and doing forbidden actions one goes to hell. By giving this human body God has given us such an opportunity which even the gods can't obtain. In this form of life we can attain the highest gain. It provides us peace, happiness and bliss, devoid of sorrows. Even then if we commit sinful acts, we commit a serious blunder indeed.

If you get a valuable thing, you should take its full advantage. If the philosopher's stone (Pārāsa) touches iron, iron is changed into gold. But if you use it to grind sauce or even to hurt your head, you are responsible for the misfortune. Similarly by getting this human life, if you go to hell by committing sinful acts, it is like hurting the head and to be engrossed in worldly enjoyments is like grinding sauce.

Worldly pleasures can be enjoyed in every form of life. A sow can give birth to ten or twelve young ones at a time. So is it a great achievement for you to produce two or three children? If earning money is an achievement, serpents have a lot of money because they live at such places where there is money. If leading a luxurious life and enjoying the worldly pleasures is an achievement, there are dogs in cities like Bombay which get all the luxuries that are not available to most of the people. They travel by cars and aeroplanes and every luxury is provided to them. It is a matter of fortune that even dogs may get so many luxuries. Therefore it is a matter of serious

blunder and degradation to waste the most precious and rare human life in accumulation of wealth and enjoying the worldly pleasures by sinful acts like falsehood, fraud and dishonesty and paving the way to hell. Therefore be careful to achieve the highest and the noblest goal of human life which can't be achieved in any other form of life.

A man has to suffer the pains in eighty-four lac forms of lives because of the sins done in the human body. All the four ages—Satya, Tretā, Dwāpara and Kali are spent in undergoing sufferings of the world and hell, yet the deadly sins committed and accumulated in human life are not exhausted. But God being gracious bestows human life upon us so that we may attain Him. The Almighty God Whose mere thought creates and rears the infinite universes, is prepared to obey us if we love Him from our heart. The cowherdesses (Gopīs) say to Lord Kṛṣṇa, “If you dance a bit and play on flute, we shall give you butter-milk.” And Lord Kṛṣṇa starts dancing and playing on flute. Just imagine the importance and dignity of this human life which makes Lord Kṛṣṇa dance. But it is a blunder if in this life we commit sinful actions and thus make preparation to pave the way to hell for suffering tortures. We should take the best possible advantage of this human life.

You have come to Vṛndāvana, so it is advisable for you to visit the temples and behold God and take bath in the Jamunā. Find out things which are helpful in God-realization. This is a place of pilgrimage, so

visit temple to behold God, attend the programme of loud chanting, listen to divine stories as well as religious discourses and take full advantage of your visit to this place. What is the use of wasting your time in visiting movies and dramatic performances etc., here? These things are better available in big cities like Calcutta and Bombay. Similarly take advantage of human life which has been bestowed upon you by God's grace. Don't waste it in worldly pleasures and enjoyments which can be available even in the life of a dog, a pig, a donkey or a crow. We are fortunate enough that we have got this human body which even gods can't get.

बड़ें भाग मानुष तनु पावा ।
सुर दुर्लभ सब ग्रंथन्हि गावा ॥

(Mānasa VII. 43.4)

Therefore we should sincerely devote ourselves from our heart to attain God and should not miss this golden opportunity.

This Kali-age (Kaliyuga) is the age in which God-realization can be attained much more easily than in the other three ages. But how harmful and shameful it is to waste that time of human body in enjoying worldly pleasures and doing sins and injustice! The sacred books, our own intellect and the society—all consider these sinful actions highly unjust and disgraceful. Now the question is what to do?

There is no use crying over spilt milk. Take a firm determination today that in future you will neither

waste your time nor commit sins nor do injustice but try to find out means to have devotion to God and to realize Him at the earliest.

Listen to what I say. It is within your power to realize God because this human body has been bestowed upon you for this very purpose. Every human being is free in God-realization, no one is dependent, while it is not within your power to become a millionaire or a landlord or get honour and fame. Therefore the main goal of this human body is to attain Him. But a human being does not pay attention to it.

It is said in the Rāmacaritamānasa:—

कबहुँक करि करुना नर देही।
देत ईस बिनु हेतु सनेही॥

(VII. 44.3)

Pay attention to this verse. It is mentioned here that God, a selfless well-wisher by His grace, has bestowed this human body upon us. So we should be free from sorrows and attain Him. The implication to be understood is that God has an intention for our benediction. So if we make a little effort, His intention may come true.

Man does not pay attention to the fact that God by His grace has bestowed this human body upon him, believing that he will attain Him. But if he does not attain Him, it means nothing but betrayal towards Him. It is a great loss to commit sins such as falsehood and fraud etc., in this human life.

Take a firm decision that from today onwards you will not commit sinful and unjust actions but attain God-realization. Just as a businessman tries to find out the commodity which may be more profitable to him, in the same way you should try to find out the means to realize God. If you meet a saint or an exalted soul, who has attained God, ask him how to develop devotion to God and attain Him and be free from bondage of worldly life. Therefore arouse the true desire so that you may definitely attain Him as is expressed in the Rāmacaritamānasa:

जेहि के जेहि पर सत्य सनेहू।
सो तेहि मिलइ न कछु संदेहू॥

(I. 259. 3)

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Glory of Divine Company

प्रथम भगति संतन्ह कर संग।

(Mānasa III. 35.4)

“The first devotion mentioned in the Rāmacaritamānasa is the company of saints and exalted souls.”

भक्ति सुतंत्र सकल सुख खानी । बिनु सतसंग न पावहिं प्रानी ॥

(Mānasa VII. 45.3)

“Path of devotion is an independent entity with no conditions and prerequisites attached to it. It is a mine of all comforts, but a man can’t get it without good company.”

It is also mentioned:—

सतसंगत मुद मंगल मूला । सोइ फल सिधि सब साधन फूला ॥

(Mānasa I. 3.4)

“Good company (Satsaṅga) is the root of joys and blessings and it is the fruit while all the other means are flowers.”

In a tree first there is the root and finally there is the fruit. Good company is the root as well as the fruit, while other means which come in between are leaves and flowers. All the other spiritual disciplines are included in good company. Therefore there is a great importance of good company.

Sundaradāsa says:—

संत समागम करिये भाई ।

जाहि सुगन्ध लगे चन्दनकी, चन्दन हूँते बार न लाई ।

“Have good company because good company is like the smell of sandalwood which turns other trees into sandalwood.”

Good company is like sandalwood which gives good smell and removes a bad one. It is a boat by which we can cross the worldly ocean and it is the philosopher's stone (Pārasa) which turns iron into gold.

He further says:—

और उपाय नहीं तिरने का, सुन्दर काढहि राम दुहाई।

“And swears that there is no other method for benediction.”

This is an unfailing method to attain the supreme bliss. Where there is a good discussion, good company, good thinking and good action, there is affinity with the Real i.e., God.

The man faces distresses and misfortunes because of the company of the perishable unreal. If he keeps company of the imperishable, he will attain the supreme bliss because he, being a fragment of God, is sentient, pure and naturally a heap of joy.

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa VII. 117.1)

Therefore by good company and by loving the real, the real is attained. Kabīra says:—

हंस मिल्या सुख होई रे हंसा, हंस मिल्या सुख होई।

“When the soul identifies itself with God, it gets

bliss. Therefore if you get good company, the company of God (Paramātmā), you will attain the supreme bliss.”

Good company means company of the real viz., God and we can get that good company by giving up the unreal. We also use the unreal matter (Prakṛti) for good company, for example tongue for good discussion, hands for good action, mind for good thinking and eyes for reading the scriptures, but their aim is to attain the real by renouncing the unreal.

सनमुख होइ जीव मोहि जबहीं ।

(Mānasa V. 44.1)

“As soon as you have disinclination for the unreal, you are associated with the real.” The evils such as attachment, malice and jealousy etc., are obstacles to good company. If a man wishes, he may renounce them. But he finds it difficult so long as he does not have a firm determination. As soon as he has a firm determination, he is successful in renouncing them. Many of the brothers and sisters don’t know the fact and those who know don’t pay special attention to it. Thus they are unable to renounce them because they get pleasure from them. Therefore if we get good company by renouncing the unreal, we attain the supreme bliss because this affinity with the unreal is the main obstacle.

As Kalpavṛkṣa fulfils all desires, similarly good company enables us to attain all the four objectives—riches (Artha), duty (Dharma), desire (Kāma) and salvation (Mokṣa) of human life. The question arises whether

we can get riches by good company. The answer is that we get exceptional riches by good company because while the worldly riches awaken ambition, the good company roots it out and we have no desire for riches.

गंगा पापं शशी तापं दैन्यं कल्पतरुहरेत् ।

पापं तापं तथा दैन्यं सद्यः साधुसमागमः ॥

“Bath in the Ganges removes sins, light of the full moon removes heat and Kalpavṛkṣa removes poverty whereas good company removes all the three—sins, heat (pain) and poverty at the same time.”

Good company removes desires and burning sensation of the heart. So it is said:—

चाह गई चिन्ता मिटी, मनुआ बेपरवाह ।

जिनको कछू न चाहिए, सो साहन पतिशाह ॥

“The man who has renounced his desires is the king of kings.”

मना मनोरथ छोड़ दे तेरा किया न होय ।

पानी में घी नीपजे तो सूखी खाय न कोय ॥

यद्भावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषघ्नोऽयमगदः किं न पीयते ॥

“Whatever is lotted, can’t be blotted. Therefore why should you think of fulfilling your desire?” Be a yes-man to His will. Good company is an art to cross the worldly ocean of distresses in the same way as a drowning man catches at a straw. In good company we get good ideas. In the discipline of knowledge (Jñānayoga) it is mentioned that you yourself are full of real wealth.

धन किस लिए है चाहता, तू आप मालामाल है।
सिक्के सभी जिससे बनें, तू वह महा टकसाल है॥

“Therefore why do you have a desire for worldly wealth? Good company enables you to behold the Real, i.e., God (Paramātmā).”

In good company there are spiritual discourses, understanding, thinking and discussions. We get good company by God’s grace. It is the key to God’s treasure. As parents give the key of their worldly treasure to their most loving son, similarly God gives the key of His treasure to saints and exalted souls. When we get good company, it means that God has a special consideration for us to enable us to realize Him, otherwise why should He have given us good company? And then we should have continued to face birth and death. Good company is an invitation to us from God for God-realization. Therefore have good company, adoration and constant remembrance. If we have good company by accepting the presence of God everywhere and have the affinity that “He is ours and we are His”, we may attain the supreme bliss.

Good company is a Kalpavṛkṣa to root out the sins of infinite births. As soon as we start moving towards the real, the unreal perishes. This good company removes stupidity, purifies intellect and enables us to realize God. Goswāmī Tulasīdāsa writes in the Rāmacaritamānasa:—

मज्जन फल पेखिअ ततकाला । काक होहिं पिक बकउ मराला ॥
(I. 3.1)

“By taking bath in the stream of the company of saints one gets instant result, a crow turns into a cuckoo (Koyala) and a heron turns into a swan.” Good company does not change the colour but it changes the manners and behaviour. The hoarse sound of a crow changes into the sweet voice of a cuckoo and a heron gets knowledge how to separate water from milk. Good company changes the conduct of a man. If the conduct does not change, it means that either you don’t have good company or you don’t have interest in it. If you have both, there is no doubt in attaining the aim of life. The philosopher’s stone (Pārāsa) can change iron into gold only if there is a direct contact between the two. But if there is an obstacle in between the two, it can’t change.

Love God and saints without having any desire. Have a liking for God because He is ours in the same way as a child thinks its mother as its own and likes her. If you ask a child, “Why do you have a liking for her?” The child will reply, “I have a liking for her because she is mine.” Good company means to have affinity with the Real viz., God.

I met a gentleman. He said that people say that there is a great importance of the pilgrimage to the Ganges, the Jamunā and Prayāgarāja etc., but they don’t pay the fare. If they pay the fare, then and then

only they can go there. But in good company (Satsaṅga) we get an opportunity to listen to excellent discourses and also get fare to go to the abode of God. We get knowledge, love and devotion. Lord Rāma in the Rāmacaritamānasa says to Śabarī:—

प्रथम भगति संतह कर संग।

“The first devotion is the company of saints.”

Śabarī lived in the Daṇḍaka forest where many sages and ascetics lived. They opposed her living there. But there was an old merciful sage named Mataṅga who allowed her to live there and assured her that one day she would behold God there. If you please a rich man, he may give you wealth. But if a saint is pleased, he may give you the real wealth which is God. The saints are really wealthy because they have possession over the real wealth which is boundless and infinite and the speciality of their wealth is that it does not decrease, rather it increases when it is given to others.

‘दानेन वर्धते नित्यम्’

Gentlemen, it is very surprising that in spite of having a right over such a boundless treasure which is free to all, people are suffering without any reason.

पानीमें मीन पियासी, मोहि देखत आवै हाँसी।

जल बिच मीन, मीन बिच जल है निश दिन रहत पियासी ॥

It is surprising that a fish which lives in water remains thirsty. Similarly the world lives in God and God resides in the world, yet the people of the

world suffer. Why? They suffer because they have disinclination for God. If they have love for Him, all their sufferings may perish. These are the saints and exalted souls who enable us to have love for God. The saints guide us that He is ours. You yourself may accept God as yours and alternately you may accept Him as yours as suggested by a saint. There is a lot of difference between the two. If you accept Him as yours by obeying the saints, they stand surety for you in the court of God because in His court the saints, not the worldly rich people, are respected. Therefore Goswāmī Tulasīdāsa says:—

सत्य बचन आधीनता पर तिय मातु समान ।
इतने पै हरि ना मिले तो तुलसीदास जमान ॥

“Speak the truth, surrender to Him and regard other women as your mother. Tulasīdāsa stands surety that by doing so you will definitely realize God.”

In this way you can realize God by good company because you get real wealth from saints without paying any price.

Question:—What is the reason that some people don't like good company (Satsaṅga) at all?

Answer:—It is the nature of a sinner that he does not like good company. His sins are responsible for this dislike.

In the Rāmacaritamānasa Goswāmī Tulasīdāsa confirms:—

पापवंत कर सहज सुभाऊ।
भजनु मोर तेहि भाव न काऊ॥

(V. 44.2)

Tulasīdāsa also says that just as a man suffering from fever does not feel hungry, in the same way a sinner does not like the talk pertaining to God.

तुलसी पूरब पाप ते, हरि चर्चा न सुहाय।
जैसे ज्वर के जोर ते, भूख बिदा है जाय॥

Therefore if a man does not relish food, it means that he is sick. When a man suffers from bilious fever, he can't relish sugar-candy because it tastes bitter to him. But does it mean that the taste of sugar-candy is bitter? No. It means that his tongue can't relish the sweetness because of his disease. Similarly if a person does not like good company and talk pertaining to God, it means that he is suffering from some horrible disease and his inner sense is very filthy and impure. Now what is the solution? The solution is good company (Satsaṅga) and adoration of God. A patient suffering from bilious fever finds the taste of sugar-candy bitter. So what to do? He should go on eating sugar-candy. It has power to cure him of bilious fever. If he continues eating, he will taste it sweet. In the same way if a man has no liking for adoration and good company, he should go on having adoration and good company. By doing so his sins will perish and he will ultimately relish adoration and good company. I have seen people who had no interest in good

company. But after sometime they started taking special interest.

Question:—Why should people have good company (Satsaṅga) everyday?

Answer:—The importance of good company (Satsaṅga) can't be expressed in words. It is a medicine to remove the poison of the worldly diseases such as lust, anger, attachment, malice and worry etc. It removes sins, doubts and darkness of the inner sense and solves the complications of life. Thus like air, water and food it is an everyday necessity. Therefore if you get an opportunity to have good company (Satsaṅga), you should think that God has been specially gracious to you. Lord Śaṅkara demanded two things—rare devotion to God and good company (Satsaṅga) forever.

पद सरोज अनपायनी भगति सदा सतसंग ॥

(Mānasa VII.14)

Question:—How does a man get profit from good company (Satsaṅga) free of cost?

Answer:—Good company (Satsaṅga) is more useful than spiritual discipline. The man who realizes God by spiritual discipline is like a person who becomes rich by earning money in due course of time. But the man who realizes God by good company is like a person who becomes rich immediately by being adopted without any labour. He is a pauper today and becomes a millionaire the next day. He becomes the

owner of the money earned by another person without making any effort. Thus good company is a better means which leads to benediction. So do have good company (Satsaṅga).

Question:—What is the reason that good company (Satsaṅga) has greater importance than constant remembrance (Japa) of God?

Answer:—One who has good company can't remain without remembrance of God. He will naturally have constant remembrance (Japa).

Question:—What should we do if we don't get a chance to have good company?

Answer:—Pray to God. He is capable to do every piece of work. He will make arrangement for good company. Besides this, study the sacred books.

Question:—"Sir, what is the best method for spiritual progress? Tell me on the base of your experience."

Answer:—Good company has proved more useful to me than any other spiritual discipline. It is very much advantageous. It gives us light and knowledge and enables us to attain God. Good company is very rare. Therefore don't renounce good company.

Question:—How do we get enlightened by good company?

Answer:—Good company means light. When we travel by bus at night, light always remains on the

front side and it guides us. Similarly good company gives us light and guides us. Whatever we learn by good company should be put into practice, otherwise it is not very useful. Bright light alone will not help unless we move and cover the distance. Even if the light is dim and we cover the distance which we see, we shall be able to see the path ahead and reach our destination. But by standing still on a particular place in spite of very bright light, we can't even see our destination. Similarly if we put the light (discourses), which we get by good company, into practice, it will be very useful for us. But even if we don't put it into practice, it will not go vain because truth can't be concealed. Truth always wins. But if we give due weightage to truth, we may be benefited immensely very quickly. Therefore preachings of good company should be put into practice.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



How to Be Free from Evils

Please pay full attention to what I say. A man perpetrates a sin when he has pride of his own and a desire for sensual pleasures. In the Gītā Arjuna asks Lord Kṛṣṇa:—

Why does a man commit a sin even though he does not want to do so?

Lord Kṛṣṇa replies that a man commits a sin because he has a desire for sensual pleasures and accumulation of wealth. So long as this desire continues, he will go on committing a sin. In spite of being careful he will commit an error.

What is the method to root it out?

The real method is penance from one's heart. The penance should be more than the pleasure enjoyed by committing the sin. The man who has committed the sin should first take an oath never to commit such an error again and secondly stick to it. Thus the sin is rooted out. But if the man goes on committing sins even after taking an oath, he degrades himself. But if he sticks to the decision once taken, his inner sense will be purified. These two steps are very valuable to purify the inner sense and to root out sins.

It should be kept in mind that man, being a fragment of God, is not a sinner himself, but becomes a sinner by having affinity with sensual pleasures.

Pride and desire are the two factors responsible for degradation. They are not useful at all. This fact is always to be kept in mind. But brothers don't pay attention to it. In order to enjoy the sensual pleasures they have covetousness. There can't be anything more deceiving than this emotion of covetousness. It is man's chief enemy which leads to nothing but loss. But it appears to be pleasant to man.

करहिं मोह बस नर अघ नाना।

स्वारथ रत परलोक नसाना॥

(Mānasa VII. 41.2)

“Being engrossed in selfishness and being driven by stupidity men commit different kinds of sins which spoil their life in the next world.”

Because of his stupidity he thinks that he is doing something just but actually he is degrading and murdering himself.

Gentlemen, kindly give up doing injustice and sins. If you want to get peace and comfort, don't think to have a claim on others' things, otherwise you will have to suffer a lot for it, because you have caught not only the sins but the creator of sins.

There is a story. There was a learned man who taught the people and held religious discourses with them. One day the learned man's wife asked him, “What is the creator of sins?” The learned man could not reply. So he felt very sad and repentant and decided not to have meals at home without answering

her question. The learned man's wife requested him to have his meal. But he didn't accept her request. She felt sad but kept quiet thinking that he should try to find out the answer. He started for Kāśī, the abode of learning. On the way there was the house of a prostitute. She knew the learned man. She was surprised to see him perturbed. She asked him why he was so perturbed and where he was going. The learned man replied that he was going to Kāśī to study and gain more knowledge because he couldn't answer the question asked by his uneducated wife. She wanted to know the question. He replied that the question was, "What is the creator of sins?" She said that she would answer the question, so he need not go to Kāśī. The learned man thought that it would be good, if she answered the question because it would save time and trouble. So he stayed there. The prostitute presented a hundred rupees and requested him to take food at her house. She told him that he could cook the food himself, if he desired so. She cleaned the kitchen, put the raw material for food and requested him to cook himself. He said "O.K." She again presented a hundred rupees and requested him to oblige her by eating the food cooked by her. He agreed thinking that there was no harm in doing so. She prepared very delicious dishes, put before him and requested him to eat. In the meanwhile she again presented a hundred rupees and requested to have a morsel with her hand. He agreed. But as soon as he

opened his mouth to have a morsel of food, she slapped him on his face and said, "Have you not yet come to your senses? Be aware, don't eat a grain of my house. I don't want to demoralise you. You wanted to know the creator of sins. Have you not read in the scriptures that the food of a prostitute is forbidden?" The learned man said, "yes". She again said, "Then why were you prepared to eat it? Have you not had the answer to your question? Covetousness is the creator of sins. A man becomes out of his senses because of covetousness."

In the Gītā Lord Kṛṣṇa has declared two kinds of attachment—worldly pleasures and accumulation of things for personal possession. Each of them blinds a man. If both of them are combined, they make the man totally blind. A man commits deadly sins because of them. He is prepared to eat and drink anything in the name of medicine, and do any action in the name of business. The orthodox believers supplied even meat for the military in the name of business. How degrading and unfortunate it is! If we think over it, it makes our hair stand on end. We do such an injustice. But how long will this money stay with you? How long will you live? The deadly sins committed by you will bear fruits. The saints give us a warning to be afraid of doing sins.

‘भोगैश्वर्यं प्रसक्तानाम्’

(Gītā II. 44)

पाप कर्मसे डर रे मेरा मनवा रे।

We enjoy the worldly pleasures by doing forbidden actions and having a claim on others' things. But gentlemen! God has not bestowed upon us this human body for such hideous sins. Such a man can't be relieved of worldly distresses. Then you ask why dispassion does not remain. How can dispassion stay when you are full to the brim with attachment and a desire for worldly pleasures? They are contradictory propensities, they can't stay together. Being fascinated by attachment, a man can't escape forbidden actions. He may think that he has dispassion, but there is nothing like dispassion in him. Brothers, if you want to save yourself from misfortunes, miseries, hells and eighty-four lac forms of lives, have a firm determination just now not to have a claim on others' things. Pay with interest the amount which you have taken by foul means. Gentlemen, if you purify your life, you will be able to understand these spiritual preachings and they will be put into practice. But so long as you have a bad motive, you can't understand them. You may learn them by heart and advise others to follow them. But as long as you have sin in the heart, nothing good is going to happen. Therefore first have a firm determination neither to enjoy the worldly pleasures nor accumulate things with injustice.

In the book 'God-realization by Renunciation' the first step is the renunciation of forbidden actions such as falsehood, fraud, forgery, dishonesty and forbidden food etc. The forbidden steps mentioned in

that book should never be practised with either the mind or the body. They are a blot to the spiritual discipline. Therefore can't you renounce even the blot? Give it up from your heart. Renunciation from one's heart is important. In spite of this if a sin is committed by error, it will create disquietude and a burning sensation. That burning sensation has a power which will enable you not to commit a sin again. Have a firm determination of your own and pray to God to give you power not to do any action against His will. In that case God, Dharma, the scriptures and saints all will help you. If a person has a true desire to attain God-realization, the whole world including the sinners become kind and helpful to him.

I met a blind saint who said that because of dispassion he lived in a jungle. In the winter season a votary gave him a blanket which was the only fine article with him. At night he heard the sound of a few persons. He thought that they might be thieves or robbers who might take away the blanket. So he started talking to them. They saw that he was a saint. So they spoke the truth and told him that they were not thieves by profession, but they were going to commit a theft because they, as the honest citizens, could not pay the enhanced taxes levied by the government. The saint said that it was not proper on their part to commit a theft. They said that they agreed with him but there was no way out. They talked a lot but didn't take his blanket. Thus a man commits

such a sin out of covetousness when he is in a miserable condition. But if a man commits such a crime without facing any financial hardship, how sinful and unjust it is!

I want to tell you something uncommon, that a man in spite of being poor should be prepared to live a life of adversity rather than commit sins and injustice.

The kings Śibi, Dadhīci and Hariścandra suffered lots of pains for righteousness (Dharma).

सिबि दधीच हरिचंद नरेसा ।
सहे धरम हित कोटि कलेसा ॥

(Mānasa II. 95.2)

But they didn't give up righteousness and duty.

Patience, righteousness, friend and wife are tested in the face of adversity as mentioned by Goswāmī Tulasīdāsa.

धीरज धर्म मित्र अरु नारी ।
आपद काल परिखिअहिं चारी ॥

(Mānasa III. 5.4)

Therefore it is necessary for a man not to lose patience. When a thunder-wind blows sometimes, the big trees are rooted out. But if a tree remains safe in that wind, there is no danger to it. In the same way if you have patience in lust, anger and greed etc., their momentum comes to an end and everything is set right. You may face the worst of adversity, even die of starvation but have a firm determination not to

do forbidden actions, injustice and sins. If you have nothing to eat, the severest punishment you may get is to die of starvation. But if you commit sins, it will pave the way to eighty-four lac forms of lives and hell and there is no more severe punishment than hell. But if you are once determined not to commit a sin, no power can force you to do so.

In the sacred books there is the description of the weapons of the three principal divinities of the Hindu mythology. The weapon of Brahmadeva (the creator) is Brahma weapon, the weapon of Viṣṇu (the preserver) is Nārāyaṇa weapon and the weapon of Maheśa (the destroyer) is Pāśupata weapon.

These weapons are used by incantation. All the three weapons are very destructive. The method to control the Brahma weapon is to withdraw it by incantation. To check the destruction which may be caused by Nārāyaṇa weapon is to surrender yourself to it. But as far as the Pāśupata weapon is concerned, if once it is used, it will cause destruction, even though you may surrender to it or adopt any other means. Only a few men possess it. In the war of Mahābhārata, the war between the Pāṇḍavas and the Kauravas, Arjuna had this weapon which was given to him by Lord Śiva. Lord Śiva told him that it would not have to be used, its very presence would make them victorious. He advised him not to use it otherwise it would cause devastation in the world. Similarly

gentlemen, I tell you about a Pāśupata weapon. If you kindly listen to what I say and hold it, I'll be highly thankful to you. The Pāśupata weapon is to have a firm determination not to do injustice and sin, even though you may die. To use it means to die of starvation. You will not have to use it viz., you will not have to die without food. Its very presence will make you victorious. If you have a firm determination not to commit sins even though you may have to face the worst of calamity such as death, no one can force you to do sins and injustice. Besides this, have faith in God, remember Him and say to Him, "O Lord! This determination is mine, but I shall be able to stick to it only with your power."

In the Gītā Lord Kṛṣṇa tells Arjuna, "Be merely an instrument."

निमित्त मात्रं भव सव्यसाचिन्।

(XI. 33)

Say to Him, "I may become merely an instrument, but it is beyond my power to do this work properly. O Lord! Give to me the power to stick to it." The Lord keeps the honour and promise of such a devotee.

उस सेवककी लाज, प्रतिज्ञा राखे साई।

God always does good to us. He protects us, helps us and never harms us. But the man himself is responsible for evil actions. If he is not ready to do so, no one can force him. The man has a false notion that the law, the bad company, the spoiled atmosphere, the

unfavourable fortune and the lack of a spiritual guide etc., force him to do so. But all these are merely excuses. No one can harm you unless you are prepared to harm yourself. If you have a firm determination of your own and depend on God, no one can degrade you.

Lord Kṛṣṇa in the Gītā declares:—

“Seek refuge in Me alone. I shall liberate you from all sins, grieve not.”

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(XVIII. 66)

The condition is to seek refuge in Him alone. But if you seek refuge in wealth and have trust in falsehood, fraud and dishonesty, it is beyond God's power to help you.

People depend on falsehood, fraud and dishonesty in modern times. If I advise them not to commit sins, they reply, “Sir, the advice you give us is old fashioned. If we follow your advice in the modern times, we shall die of starvation. If we earn a hundred thousand rupees, fifty percent of it has to be paid as tax. So how can we earn our livelihood, if we follow your advice?” I want to tell them that they will have to pay half of the amount if they earn a hundred thousand rupees. Earn within the income which is tax free. The government is kind enough to give us practical preaching not to accumulate wealth by being

covetous. Earn less and live within your income. People say that they need a lot of money for marrying their daughters and for maintaining high standard in the society to be called civilized. To maintain a high standard is called civilization in the modern times. Therefore what is to be done? Kindly, sever all connections with this sort of civilization and don't maintain it. Don't be afraid of being insulted and dishonoured by doing just and right actions.

“Triple is the gate of hell, destructive of the self.”

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

(Gītā XVI. 21)

Passion, anger and greed are the triple gates which lead to hell. If a man remembers God and makes a firm determination never to commit a sin, his full penance will be done and by God's grace he will get power and righteousness and become a saint. Outwardly the person may be a brother or a sister or a householder or anything else, but inwardly he should have pure feelings. God observes the feelings of the heart.

‘भावग्राही जनार्दनः’

One who has purified his feelings, has become pure. It takes time to become pure and good outwardly but we are very quickly purified by having the feeling not to commit sins.

To the firm-in-mind there is but one decision. The firm-in-mind takes the decision to follow the spiritual

discipline whatever happens. Even if a man has the most sinful conduct, he should be accounted a saint because he has rightly resolved.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

(Gītā IX. 30)

With the firm determination he is purified. God does not keep in mind the sins committed by a person but remembers the goodness of his heart a hundred times.

रहति न प्रभु चित चूक किए की ।
करत सुरति सय बार हिए की ॥

(Mānasa I. 29.3)

Gentlemen, why are you afraid in the presence of such a merciful Lord? Renounce the sins from your heart. Being driven by covetousness, you commit sins. But have you thought over its consequences? The money earned by foul means will be left here after death, but the sin committed to earn the money will go with you and you will be punished severely. Therefore a sensible person should be cautious immediately and have a firm determination never to commit a sinful and unjust act.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Art of Living in the World

In fact it is difficult to give up self-conceit and attachment. But if brothers and sisters pay attention to what I say and put it into practice, they can give up self-conceit and attachment very easily. There are two factors which are responsible for domestic quarrels. Everyone wants others to do the work and bear expenses, while he himself wants material comfort, respect and praise. If we reverse the order by giving comfort, respect and praise etc., to others and do the work and bear expenses ourselves, good-will will develop.

It is the nature of a human being to get his desire fulfilled and by getting it he is pleased. Out of all other desires for money, honour, praise and life etc., this is the main one. This is not something good. If the man instead of fulfilling his desire starts fulfilling the desires of others, he may attain the supreme bliss. In this connection two factors which are to be kept in mind are that first their desire should be just and secondly it should be within our power. To do so there is an easy method that we should determine not to take anything from the world but to give things to the world. Why to give? We have to give because we have received from the world.

Now I am going to tell you something vital. Listen to it. The purpose of this human body is to attain God-realization and He can be attained very

easily, if we adopt the right method to live in the world. There is an art to do a piece of work. If the work is done in accordance with it, it is completed very easily. Similarly there is an art to live in the world. The art is to do our duty without having any sort of desire, subtle or gross. We have to take nothing from others. This human body has not been bestowed upon us for sensual pleasures.

एहि तन कर फल बिषय न भाई।

(Mānasa VII. 44.1)

The aim of this human body is to serve others. Prove yourself the best son for parents. Serve them to the best of your capacity without having the least desire to get their possessions. Request them to hand over their possessions to your brothers or sisters but give you an opportunity to serve them. You can't get out of your parents' debt only by serving them. Then what to do? Keep them pleased by serving them. Their pleasure frees you from debt. The mother suffers a lot of pain in giving birth to a child and bringing it up. The child can't repay for it. Anyone may say that he is prepared to get the shoes made with the skin of his body for his mother. But he can be asked whether he brought the skin of his body from market. He has also received it from his mother. She has brought him up.

You may become a very learned man, but in childhood the sisters and brothers who are sitting here didn't even know how to sit, walk and eat food. It

is the mother who taught them all these activities and brought them up by facing several troubles. While playing you broke different articles, got entangled in plants, tried to catch poisonous animals such as scorpions and tried to put your hand into fire. At that time it was she who protected you. You started drawing lines in the stool and urine because you had no sense. Today you may hate such an activity. All this knowledge was imparted to you by her.

Sometimes brothers being conceited say that there is nothing uncommon about it. I want to suggest that they may have the child on their lap for a few days, bring it up and see the result. It is because of the maternal power that she has brought us up. Therefore respect your elders and parents and serve them to your best. God doesn't love those who don't respect their parents. No one believes them because if they don't serve their parents, whom will they serve? God is pleased with the person who serves his parents. Obedience leads to salvation viz., God-realization. Therefore the brothers and sisters should be obedient. By being obedient they will work hard and serve others. Hard work will root out egotism and conceit. Your service to others with the things you possess will remove your attachment. Bodily effort while rendering service will purge you of your egotism. Thus you will be free from attachment and egotism.

‘निर्ममो निरहङ्कारः.....’

Also serve your equals and juniors. To bring up

the youngers and to give them training of virtuous conduct is also service because it will keep them happy throughout their life. Therefore give good training to boys and girls so that they may become good and virtuous.

These mothers, if they desire, can lead the world to blessedness, because all of us initially come to their lap, play there and take feed at their breast. Therefore the nature of mothers affects boys and girls. So by giving them good training in childhood, the mothers can make them very good and responsible citizens and improve the lot of the country, because the influence of childhood lasts forever. Unlike men the women have selfless maternal power which has been bestowed upon them by God. If they make the right use of their power, they can be very easily free from attachment.

Be liberal and benevolent in the use of things. Serve the poor, the sick and the distressed who suffer from shortage. Their heart is the abode of God. Therefore by serving them you will serve God. Therefore don't have the feelings of hatred, malice and jealousy for them. Don't feel proud of your excellence and superiority. You have got this excellence and superiority because of the people who are inferior to you. Therefore, the rich people should make the best possible use of their money by helping the poor. It is because of the poor people that you have got the privilege of being called rich. Thus the poor people have given you this honour and happiness. Therefore it is your duty to serve them. Similarly, respect and

obey the elderly and respectable people because they have brought you up, protected you from harm, given you learning, knowledge and wisdom. In this way you will be free from their debt, not by paying it back, but by being excused. Thus you will be free from conceit and learn the art of living in the world. In this way by loving and serving others you will be liked by the people of the world.

A human being whether a male or a female, a saint or a householder should prove his or her utility. If he does so, he will lead a very happy life in the world. Now the question arises how to prove this utility. The answer is that you should make proper use of your time in the best pursuit. There is nothing as precious as time because if you have time, you can become learned, rich, famous and a good householder. Time can get you all these things, but you can't get time by giving all these things. You can't get even a single minute by spending all the earnings of your life. But you can get all these things by utilizing time.

The company of devotees of God even for a moment is better and it can't be compared with emancipation or paradise.

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।

भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥

(Bhāgavata 1.18.13)

Goswāmī Tulasīdāsa has also declared in the Rāmacaritamānasa that the sum total of the luxuries of paradise and the bliss of salvation can't be

compared with the bliss of the good company even for a moment.

तात स्वर्ग अपवर्ग सुख धरिअ तुला एक अंग।
तूल न ताहि सकल मिलि जो सुख लव सतसंग ॥

(V. 4)

I have already told you that time is very precious. So don't waste it on trifles. The people keep the money in safes. But time can't be saved in this way. Time can be saved and utilized only by being alert, otherwise it will be wasted. The people, who made right use of their time by having a disinclination for worldly pleasures and inclination to know the supreme-essence, became saints and exalted souls. The time which is devoted to good company, the company of saints and devotion to God is the most precious time. Therefore devote your time to the best of pursuits such as study of sacred books, constant remembrance, loud chanting and service. Don't waste it in worldly pleasures, jokes, smoking, shows, movies and cards etc. By smoking you set fire to your time, money, freedom and health and pollute the atmosphere. Someone asked a saint whether he smoked. The saint replied that he didn't smoke but the people made him smoke by leaving a puff of smoke towards him. Thus smokers give trouble to others who don't want to smoke. It is said in the Rāmacaritamānasa:—

“There is no duty like the welfare of others and there is no meanness like giving trouble to others.”

पर हित सरिस धर्म नहि भाई।
पर पीड़ा सम नहि अधमाई॥

(VII. 41.1)

How pitiable it is to give trouble to others and to disturb their freedom by devoting your time to such a useless activity as smoking! By devoting that time properly you can attain God and become a devotee about whom God declares:—

“I am a servant of my devotees and they are the gems of my crown.”

मैं हूँ भगतन को दास, भगत मेरे मुकुटमणि॥

Thus the people who devote their time in devotion become the gems of His crown. Is this precious time to be wasted in useless pursuits such as playing cards etc.? No. If you had spent the time in studies, service and doing good to others, there would have been the right use of your time. But you waste that precious time for nothing.

The condition of our sisters is also very pitiable. They waste their time in gossips with the members of the family. If no person is available, they go to the neighbours to have a gossip with them. If they utilize that time in constant remembrance, loud chanting and study of the sacred books, they can attain the supreme bliss. What was the reason of Mīrābāī's emancipation? The reason was that she adored God. So she has become so much exalted and famous. But do you know the name of Mīrābāī's mother-in-law?

No. Therefore a man becomes great and exalted by adoration. So the first point to be kept in mind is not to waste time but make the best use of it.

The second point is that you should do your duty very efficiently. Develop the skill of doing your duty. Whatever business you may have, do methodically and efficiently. Whether you are a student, a cook, a washerman, a sweeper, or a domestic servant, perform your duty properly and sincerely. Like a servant please your master with your work. If your master terminates your services by being displeased, he can't deprive you of the skill which you have gained by performing your duty properly. In the science of ethics it is mentioned that Brahmadeva being displeased with the swan may turn it out. But can he take back its art of separating milk from water? No one can deprive you of your skill and efficiency which you have gained. Therefore go on developing your skill. I have heard from householders that the mothers and sisters who are expert in the preparation of eatables are respected and invited by others to their houses for preparation. But don't have a self-conceit of possessing the skill because self-conceit degrades a man. Give up egotism and perform your duty efficiently not for honour, money and praise but to purify your inner sense so that you may develop your devotion to God. By developing your skill there will be great demand for you.

The third point is that you should observe

economy. Be charitable and virtuous. Protect the elderly and the poor people. Help and serve those who suffer shortage. Maintain your body with simple food, clothes and accommodation. One who is extravagant becomes dependent. It is within your power to spend less, but it is beyond your power to earn more. What do people do? They become extravagant and so try to earn money by foul means such as falsehood, fraud, dishonesty and betrayal. But they can't earn more in this way. It is not within your power to earn more, but you are free to be economical if you wish. But you don't do whatever is within your power and try to achieve whatever is beyond your power. Therefore you are grief-stricken throughout your life. You can maintain your body whether you have very delicious dishes or a meagre meal. If you are ill, take medicine, fulfil the necessities of life to maintain your body. But don't run after new tastes and fashions. It is a blunder to run after them being instigated by sense-organs. To escape from them and to lead a free life, curtail your expenses.

In these days people think it wise to earn money. But actually they are mistaken. They have not earned money, but they have wasted the precious time of their life. When you die, not a single penny will accompany you. All the money that you have earned by foul means will remain in banks, lockers and boxes. But the sins which you have committed by adopting foul means to accumulate money will go with you. The

bundle of sins, which you have committed by black marketing, smuggling and non-payment of taxes will go with you. You think that by doing so you have done something wise but actually you have degraded and harmed yourself. You have accumulated the capital which will remain here but spoiled the capital which might have gone with you. When you die, this money will remain here, the other people will use it and you will have to suffer pain. Thus you pave the way to hell. Is it wisdom? No, it is a great folly. You may say that you were not aware of the fact. But now you have known it. So be determined not to earn money by unfair means. Work hard honestly and live within your income. This is the fourth point.

Some people say why they should not continue earning money by foul means when their reputation has already been tarnished. But is it wise? No. So give it up as soon as possible. Suppose a person is having his meal and another person informs him that there is poison in it. Will he continue eating it? No. He will throw the morsel from his hand and start vomiting. Secondly, they argue that it is difficult to earn one's living by fair means because in the world of today the people and the law force them to adopt foul means. Without it they can't remain alive. But I want to ask how long you will remain alive. You can't be immortal, you will have to die one day or the other. So why do you want to die a sinful death? Has this human body been bestowed upon you to

commit sins? The people who were determined not to commit sins and injustice and worshipped God, achieved emancipation by pleasing God. Brothers, utilize your time in the best of pursuits. Every brother and sister should purify the inner sense by giving up sins. It will make the life pious for which the human body has been bestowed upon you. Therefore, do your duty with justice and honesty.

These days boys are put to auction at the time of their marriage. Their parents demand a dowry of thousands of rupees. Such is the pitiable condition today. Thus girls are humiliated. It is not proper to humiliate womankind in this way. It is a matter of great pain and injustice that women are humiliated to receive money which is transient. I want to request the brothers and sisters to marry their sons to the daughters of poor parents. They will do the domestic work more efficiently than the girls of rich families, who instead of doing work will become mistresses.

I heard an incident of a girl whose parents were poor. When she became of marriageable age, the parents of the boy demanded a lot of dowry. Being disgusted she requested her father to arrange the money at that time and afterwards she would set everything right. She also requested him to hand in the money, not to give it as charity. Having been married she went to the house of her father-in-law. She sat down on the cot and asked her husband to bring her sandals because her father had bought him

for thousands of rupees. Being insulted the boy did not eat food. His mother asked the reason. The boy said that his wife had insulted him by asking him to fetch her sandals. His mother asked her daughter-in-law why she had said so. She said that her father had bought him by borrowing sixteen thousand rupees. The boy decided neither to fetch her shoes nor eat food. These circumstances forced his parents to return the money and the girl started to behave well like a newly married woman. Girls incarnate modesty. It is a matter of great sorrow to humiliate them in the society. It is injustice to adopt dishonest means to incur great expenditure.

Its consequence will be harmful. Those who earn money by injustice at the cost of others can't get peace. It will give them a burning sensation. The people who drink milk of a cow, see that there shouldn't be any hair of the cow because if a single hair breaks, it will give pain to the cow-mother and the thing received by giving pain to others is very undesirable. The parents of the boy should accept only the girl, not dowry because the girl-charity is a very great charity. They should think that if they get a daughter, they will also be able to offer the daughter in charity. The dowry is not kept at home but distributed among Brahmins, daughters and other relatives. The sweets are also distributed among friends, relatives and neighbours. In this way all the people are pleased and you are free from debt. After marriage when things are

sent by the parents of the bride to house of the bridegroom, his parents find fault with them for sending useless things. The bride feels keenly insulted. Who will like the reproach of one's parents? Afterwards when she becomes the mistress of the house, she avenges for the insult. Therefore love and please her. Add something of your house to the things received. The people will praise bride's mother and she will be pleased. You may say that you will have to incur extra expenses. But by spending a few rupees you will make her your own throughout the life. Is it an expensive affair? No. If you think over it, you will realize that it is cheap because it will please your daughter-in-law and develop the feeling of love and good-will among the members of the family. She will have this good impression throughout her life. So have the feeling of a little renunciation. The farmers sow the best seed. Why? So that they may produce a good crop. Similarly your renunciation will prove fruitful.

Make the best use of your things. Bring up and educate your children properly so that they may become good and virtuous. You devote time to earn money but you don't pay proper attention to the environment, activities and education of your children. Brothers, they are the real property. Noble mothers have given birth to noble sons, saints and exalted souls. The child is a fragment of the mother. Therefore the mothers should give good training to the boys and girls. But today several mothers give wrong training

to their daughters. They teach their married daughters to keep their money under their own possession and let other members of the family do the work. This leads to wrangles and quarrels. Your daughter-in-law will also behave in the same manner and then you will complain against her, because good begets good and evil begets only evil. This is Kali age (Kaliyuga), the fourth age of Hindu mythology. As you sow, so you must reap. The negotiation is readymade. Therefore serve and respect your parents, mother-in-law and father-in-law. By doing so you will put an example for the younger ones. They will copy you and serve you in your old age. But if you don't serve your elders, you will leave a bad impression upon the youngers and they will not serve and obey you. Therefore become good and virtuous.

Nowadays parents teach their children evil habits such as playing cards and drinking tea etc. The children can't drink milk because there is cream (Malāī) in it. How surprising it is! I recollect my childhood. While drinking milk we used to see the drops of Ghee (butter clarified by boiling and straining) in it. So Ghee was added to it and then it was relished. In these days not to speak of Ghee, boys and girls can't even drink pure milk having cream. They relish tea which weakens eyes, disturbs sleep and spoils brain and health. This is their condition. Therefore, brothers ! protect and nourish cows in famine. How pitiable it is that you can maintain a car and a dog

but can't maintain a cow! This is the effect of Kali age (Kaliyuga). Therefore, don't teach your children evil habits. By affording them fashionable clothes, you get pleased that you are improving the standard of your children. But actually you are spoiling their habits. Therefore lead a simple life yourself and also teach it to your children. Work properly and enthusiastically and advise boys and girls to do the same. Engage a servant only if it is necessary because a servant will not do the work so well as you do. Moreover if you know how to do the work which the servant does, he can't deceive you. Suppose he consumes more material such as Ghee in the kitchen, if you know how much is to be consumed, you can control him. But nowadays some people feel insulted in doing manual labour.

Mother Sītā in spite of having thousands of waiting-maids cooked food herself, did every domestic work and served her mother-in-law and other members of the family. Is it disgraceful to do domestic work? No. But today women may work in offices, but feel insulted while doing domestic work. This is something very degrading. Also form good habits and nature. By doing so there will be much demand for you everywhere, you will be free from attachment and will achieve the aim of life. This is real capital which you have accumulated and which will go with you. On the contrary if your nature is bad, it will go with you to other births and prove harmful. By serving others, you

will be free from egotism. Thus you will be free from attachment and egotism and will attain the highest position while living in the world. Therefore I want to request the brothers and sisters to listen to discourses and put them into practice. By doing so you will lead a good, free and peaceful life.

“The man who is free from attachment and egotism attains the supreme peace.”

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति।

(Gītā. II. 71)

The Gītā teaches us how to attain salvation while working in the world. At the time of battle Lord Kṛṣṇa advises Arjuna—

“Treating alike pain and pleasure, gain and loss, victory and defeat, engage yourself in the battle. Thus you will incur no sin.”

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥

(II. 38)

Even the battle may lead to God-realization. Therefore do every piece of work enthusiastically thinking it as service to God. Thus you will become pious. But have a constant remembrance of God so that good intellect may be maintained.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Five Golden Principles of Conduct

Listen carefully to what I say. You reside in a house, but to consider it as your own house has no significance. It is exclusively significant if you regard it as God's. Actually the house is God's. It was His in the past, it will be His in future and at present also it is His. But you have regarded it as yours. If it is yours, will it go with you when you die? Therefore accept from today that you live in God's house. When you go to Haridwāra, you say that these are the stairs of Lord. When you go to Vṛndāvana you say that you are in the dramaland (Līlāsthālī) of Lord Kṛṣṇa. When you go to Ayodhyā you say that you are in the domain of Lord Rāma. So if you accept your house as God's, it will become Vṛndāvana or Ayodhyā. Therefore accept the house as His because really speaking it was His and it will be His. Then how can it be yours in between the two? You have merely usurped it. This is the first principle.

The second principle is that whatever work you do, do it regarding as God's. Any worldly work whether it is farming or business or domestic work or adoration or even eating food or washing clothes or taking bath is His. As whole of the world including the bodies is His and He is the owner of the whole world, every work of the body and the world is His. Therefore do His work.

The third principle is that you are His and therefore surrender yourself to God and be a yes-man to His will.

The fourth principle is that members of the family are God's darling members. As a mother is pleased if you serve her children, similarly God, the mother of all the worldly children, is pleased if you serve her children. This service to the children thinking them as God's is the fourth principle.

All the things you use are God's. You should eat food by thinking it as His offered-food (Prasāda). Similarly clothes and ornaments etc., before being used should first be offered to God:—

तुम्हहि निबेदित भोजन करहीं । प्रभु प्रसाद पट भूषन धरहीं ॥
(Mānasa II. 129.1)

When the things are first offered to God, they become divine. Use those things for you. This is the fifth principle. For a grain of offered-food (Prasāda) even a millionaire will spread his hand and will feel pleased after getting it. Has he any shortage of sweets? No. He wants to take it because it has become divine by being offered to God. But if you want to give him large quantity of sweets unoffered to God, he will be displeased with you and will not accept it. Thus the importance of the sweets is that it has been offered to God. Therefore I tell you a very useful point. Put basil-leaves on all the wealth, clothes, ornaments, cattle, sons, daughters, house and property to offer them to God and then accept them as God's.

Now I tell you a marvellous point. If your son is arrogant and disobedient, remove your attachment sincerely and offer him to God, you will find very much improvement in him, because the things offered to God become pure and divine. Make an experiment and see the result. The condition is that you should have no attachment at all. You should have so much of detachment from him that even if he dies, his death should not have any effect on you, because he is not yours, he is God's. And God's son never dies, because if he dies here, he will take birth elsewhere, as there is no place outside God's territory. So why should you lament? The boy will become good without any doubt because this attachment or sense of mineness is filth. If you remove this attachment, the filth is removed and he is purified. When you donate a thing, you think that it is no more yours. Similarly when you offer your son to God, it means that you have no affinity with him.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

(Gītā XVII. 20)

It means either give to those with whom you have no affinity or break up your affinity with the members of your family whom you regard as yours. The result will be the same. It means either serve those people with whom you have no attachment or have no attachment with those whom you serve.

Thus serve God and God's family with His things because everything is His. Offer all the things,

the so-called yours, today to God and be free from all worries in the same way as the parents of a girl become free from worry when their daughter is married to a worthy boy of a good family. Thus the five principles of conduct are—you live in God's house; you do His work; you are His; the members of your family are His and all the things are His. In this way you will adore God in everyway. This is unalloyed and unadulterated devotion in which you do the work of God without any sense of mineness, attachment, selfishness and desires. The other members may obey or disobey you, may serve or may not serve you, but you should serve them. If they do as you wish, your work or service is reimbursed. But if they don't do as you wish but rather give you pains and troubles, you should feel happy because you are doubly benefited. First you get the benefit of serving them and secondly the pain given by them destroys your sins. In this way you get bliss and there remains no room for pain. The devotees of God always live in bliss and their company enables others to live in bliss. Constant remembrance of God and the drama (Līlā) of His life are so divine that they destroy all the sins and break all bondages. So a devotee adores God constantly.

The main point is that you are exclusively God's and therefore the so-called your house, property, family and other things are God's. A mother after seeing the different actions such as running, playing, laughing etc., of her son gets pleased. Why? Because

she has the feeling that the son is hers. Similarly when you accept that you are God's, your every action will please Him. I ask you whether you have taken birth in this house intentionally, whether you want to fall sick, whether you want to become old and whether you want to die. If not, it means you are God's and are under His control and guided by His will. Therefore it is merely a folly and pride to consider the things as yours.

Hanumān went to Laṅkā by jumping over the sea while Rāma had to cross it by making a bridge. Why? Because Hanumān got the power from God as he was His servant. In the Vālmīki Rāmāyaṇa it is mentioned that Hanumān made such a roar that even hundreds and thousands of Rāvaṇas could not harm him because he was God's servant.

The people in the world are distressed because of their pride. Therefore give up your pride and surrender everything to God.

‘त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये।’

Every work such as constant remembrance (Japa), loud chanting (Kīrtana), spiritual discourses and every activity of daily routine such as rising, sitting, eating, drinking, sleeping etc., is adoration. What an easy and excellent method! If you accept the fact from your heart just now, you may attain the supreme bliss.

I have heard the saints saying that the person, who has surrendered his body, mind, senses, intellect, life, house and property to God, lives a blissful life.

There was a saint who went to market. Whenever he saw any good and delicious fruit or sweet, he offered it to God mentally. You may say that there is no problem in doing so. So start doing it and see the result, you will be immensely benefited.

The question arises that after surrendering everything to God what is to be done? Do His work to the best of your capability because He is owner of the whole world. Have constant remembrance, think about Him and listen to spiritual discourses. This surrender is a very vital and secret thing. In a moral poem of the saints it is mentioned:—

राम नाम की सम्पदा दो अन्तर तक धूण।
या तो गुपती बात है कहो बतावे कूण॥

This is something very good and easy. It frees us from worries, fears, sorrows and desires. We have no desire either to remain alive or to die. We identify our desire with the desire of God.

जाही विधि राखे राम ताही विधि रहिये।
सीताराम सीताराम सीताराम कहिये॥

Thus have no demand, no desire and surrender everything to God. By doing so you will be free from worries, anxieties and distresses. In this way God will be pleased with you and you will attain the supreme bliss.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Complete Surrender to God



God in the Gītā declares the discipline of devotion (Bhaktiyoga) as the best discipline namely surrender to Him. The teaching begins with surrender and also ends with surrender:—

“Surrendering all duties to Me, seek refuge in Me alone. O Arjuna, I shall liberate you from all sins, grieve not.”

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(Gītā XVIII. 66)

God in the Gītā talked about ‘secret’, ‘more secret’, ‘most secret’ and in the sixty-fourth couplet of the eighteenth chapter He mentioned the supreme or profoundest secret (Guhya, Guhyatara, Guhyatama, Sarva Guhyatama). Therefore the supreme secret which God mentions is “seek refuge in Me alone.” Arjuna asks Lord Kṛṣṇa, “My understanding is confused as to duty. So I entreat you to guide me.” Lord Kṛṣṇa asks Arjuna to surrender to Him if he is confused in taking the right decision. Arjuna could not take the decision whether to combat in the war. So Lord Kṛṣṇa says that he need not put himself into a dilemma. He should surrender to Him only and He will liberate him from all sins. He need not worry. So there is renunciation of all kinds of dependence. Give up

dependence on the worldly things and persons. Surrender exclusively to Him. Accept it as the means and the end. This exclusive surrender to God is the most confidential and the best thing told by Him.

There is a very serious secret in it and that is, “I shall liberate you from all sins, grieve not.” This is something very uncommon. It does not mean that Arjuna was tempted to surrender so that God might liberate him from sins. But it means that he should surrender exclusively to Him without caring for the Dharma. If he renounced the Dharma, the responsibility to liberate him from sins would be His. It is mentioned in the Gītā that the man who does his duty without any desire has no adverse effect and there is no loss of effort.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।

(Gītā II. 40)

“You need not worry after surrendering yourself to Me.”

By this Lord Kṛṣṇa means that after surrendering yourself to Him you may have worry, adverse feeling, attachment or malice to the worldly things, you may not concentrate on God and you may feel that you don't have promptness and faith and have such other defects, you need not worry at all. You should become fearless and doubtless by doing away your gloominess. Don't bother whether you will get fame or defame, praise or reproach, profit or loss, regard or disregard and what will happen in this world and in the next

world. Give up dependence on all the worldly things and seek refuge in Him alone. Don't have fear, gloom and doubt. We are gloomy over the missing things and doubtful when we think over the present and future. Renounce gloom and doubt and don't worry in the least.

Seek refuge in Him alone in the same way as a girl after being married thinks that her relation with her husband is perfect and permanent. After accepting this relationship whether her husband lives or dies, respects her or insults her, shows any kind of behaviour and even becomes a hermit is hers. This is the character of an Indian woman. The same principle has been mentioned by saints in the following words:—

As a faithful wife always lives with her husband, in the same way a devotee always lives with his Lord:—
पतिव्रता रहे पतिके पासा । यूँ साहिबके ढिग रहे दासा ॥

A devotee is always pleased in serving and pleasing his Lord. In the Rāmacaritamānasa it has been mentioned in the following words:—

“For a faithful wife there is only one duty, one promise, one principle and that is to have devotion to the feet of her husband with body, words and mind.”
एकइ धर्म एक ब्रत नेमा । कायँ बचन मन पति पद प्रेमा ॥
(III. 5.5)

In the same way surrender yourself to God. Accept that you are His, you have to obey Him and

follow His will. “You are exclusively His” means that you have no desire at all to receive anything from others. As a faithful wife serves all the members of the family of her husband, is hospitable, gives alms to hermits and does every kind of duty but her relationship is exclusively with her husband. All other relationship depend on that relationship. Similarly have relationship with God, adore Him and surrender to Him alone.

It is not a sin to serve, help and comfort others but it is a sin to desire anything from others. By surrendering yourself to God, don't have the least desire.

In the Rāmacaritamānasa it is mentioned:—

“If any person being called a devotee of Mine expects anything from others, what faith does he have in Me?”

मोर दास कहाइ नर आसा । करइ तौ कहहु कहा बिस्वासा ॥

(VII. 46. 2)

How can anyone who expects anything from others be a devotee to God? He is a slave of the thing wished for. One who desires to get wealth and property etc., from God is not a devotee to God but a slave of wealth and property because He is only a means for him to achieve an end. Therefore a devotee without having any hope, trust, strength, relationship and desire should seek refuge in Him alone and thus be free from griefs and worries. Sometimes if there is any spontaneous worry, don't

bother about it, it will perish itself. If you are determined, it can't stay. You are worried as long as you are proud of your power. How? There is a subtle point in it. Suppose you are worried because you have no money. It means that you have confidence in your power that you can earn money. This means dependence on your power and also egotism. On the other hand if you suffer shortage of money, you will experience it but will not worry for it. Similarly you will have no worry about your diseases. Therefore don't depend on your power, skill, intelligence, ability and authority etc. Depend on Him alone as Lord Rāma is the power of the powerless.

सुने री मैंने निर्बल के बल राम।

You are worried because you depend on your power that you can do and will do something yourself with your power.

After surrendering yourself to Him you feel the lacuna that you could not behold Him, could not have the supreme devotion to His feet, but you are not worried because this is something beyond your power. You have no will of your own. You leave everything to His will. A potter makes use of clay in anyway he likes to make a pot. He carries it on his head, turns it into mud by mixing water, rubs it thoroughly, revolves it on the potter's wheel and makes different kinds of pots such as jars, pitchers and cups etc. Clay has no will of its own. Similarly you should

surrender yourself exclusively to Him. Leave to Him whether He comes into view or enables you to have love and devotion. Prostrate on His feet and leave everything to Him. The More worried you are, the less grace you experience because your worry hinders His perfect, permanent and exceptional grace. He thinks that you are worried yourself, so you yourself will set things right. The criterion for surrender is to be free from worry, fear, gloom, doubt and dilemma. Then you have no burden, no responsibility.

If you want to get your desire fulfilled by God, you separate yourself from Him in the same way as the son of a multi-millionaire wants to take a few thousand rupees from his father. It means that he wants to be separate from his father and disown his whole wealth. Actually he is the heir to the whole wealth and property of his father. Behave like a kitten which entirely depends upon its mother. It does not even hold its mother, it is the mother which holds it and protects it. It leaves itself to the will of its mother. Similarly a devotee remains happy in all circumstances such as prosperity or adversity, riches or poverty, union or disunion, regard or disregard and praise or reproach. If worry descends upon you spontaneously, invoke Him and say, "O Lord! What should I do?" Surrender yourself to Him.

Question:—What sort of life does a devotee lead after surrendering himself to God?

Answer:—According to the Gītā a devotee should not renounce his duty and actions. He should offer his duties and actions to God. There is no need for him to take any decision about his duty when he has surrendered his duty and actions to Him.

No other quality can be compared with the relationship that you are God's and God is yours. This relationship is the essence of all spiritual disciplines. Therefore the devotee who has surrendered himself to Him without looking at his inclinations should look at this relationship. The devotee, who surrendering himself to Him worries, commits a crime against Him because he has his own pride which is a blot on surrender. It is because of his pride that he worries about his defects and wants to root them out with his own power. Therefore give up your pride. If your conduct, inclination and feelings are not purified, sometimes ill feelings sprout forth and even sins are committed but you need not worry. It is He Who will worry about them.

Every law of God has been made for the benediction of all creatures of the world. If a devotee who has surrendered himself to Him, pays attention to this law, nothing remains to be done for him. By surrendering himself to Him, his feeling of surrender becomes firm spontaneously. God just looks at the relationship and he is unable to look at the defects of His devotee. By doing so his worry, fear, gloom

and doubt are rooted out because all the defects are based upon disinclination for God.

By surrendering yourself to God never put it to a test that you have not possessed the characteristics of a surrendered devotee, so actually you have not surrendered. Similarly don't have a doubt and a contrary feeling about it. If you are free from these three things, it means you have accepted your true relationship with God. In a surrendered devotee these things perish from the very beginning. When a devotee surrenders himself to God, he is not afraid of creatures and other obstacles etc. No one can harm him in anyway.

A person can attain God-realization by the grace of God. The spiritual discipline is merely a means. Thus the establishment of relationship with Him leads to God-realization. Those who have not connected them with Him and remained indifferent, have been deprived of God-realization.

God possesses boundless prosperity, sweetness, beauty and divine manifestations. But the surrendered devotee takes no heed of His attributes and magnanimity. He only feels that he has surrendered himself to God and He is his.

In the order in which a person gives up his dependence on the worldly thing, his dependence on God enhances and he experiences the grace of God. When he completely depends on God, he attains God's full grace.

In the fifty-seventh couplet of the eighteenth chapter in the Gītā Lord Kṛṣṇa says to Arjuna, “Mentally resigning all deeds to Me, have Me as your highest goal and resorting to even-mindedness fix your mind always on Me.”

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

In this couplet Lord Kṛṣṇa has mentioned four points—(i) Mentally resign all deeds to Me (ii) Offer yourself to Me (iii) Detach yourself from the world by being even-minded (iv) Have permanent relationship with Me. These are the important ingredients of surrender.

In the process of spiritual discipline a devotee has to face the problem of earning livelihood and suffering from diseases etc., but by depending on the grace of God he does not lose heart and patience, rather experiences an exceptional grace of God in facing those problems.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Ways to Control Instability of Mind

People think that it is necessary to keep the mind under control, otherwise there is no utility of practising constant remembrance (Japa). They have an opinion that if they are able to concentrate their mind, it will be all right. But actually concentration of mind is not important. It is the attachment (Rāga) of their mind to the world which is responsible for misfortunes. Concentration of mind will lead to accomplishments (Siddhiyā); but so long as there is attachment to the world, there can't be God-realization. When this attachment is given up from the heart, there will be freedom from shackles of birth and death as well as distresses because attachment is the cause of all distresses.

People believe that volatility of mind is the only hindrance in attaining God-realization. But actually it is not such a hindrance as is our attraction and attachment to things, pleasures, men and incidents. There is a great necessity for strivers to know the fact that this attraction and attachment leads to the shackles of birth and death.

The union with the constituents of Matter (Prakṛti) is responsible for the birth of the soul in good and evil species. People generally pay attention to wipe out volatility of mind and not attachment. But the fact

which is to be kept in mind is that it is not volatility of mind but attachment which leads to bondage. Volatility of mind is rooted out when one is asleep but attachment remains even during that period.

I am very much surprised to see that you don't give up attachment. You have a great liking for money. You can spend a large amount of money to get honour and praise while you can't give up your attachment to money which is very necessary. I ask you to divert your attention to this fact because even the strivers who have association with the good people for years don't pay attention to the fact that attachment is the root cause of misfortunes. This attachment which you have in every sphere of life such as in dealings, spiritual discipline and transactions etc., is a great hindrance. If it is removed, your behaviour will become good and sweet and you will make worldly as well as spiritual progress.

The significant fact is that attachment is the main hindrance in spiritual progress. You may listen to spiritual discourses and learn them but there can't be any progress in spiritualism without giving up attachment. Therefore instead of asking how to wipe out volatility of mind, you should have asked how to wipe out attachment and attraction.

Lord Kṛṣṇa in the Gītā declares that attachment and aversion are rooted in all sense-objects:—

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

(III. 34)

This attachment inhabits five places—self, intellect, mind, senses and objects. If you think over the problem seriously, you come to know that basically this attachment is situated in ‘self’ and the attachment of ‘self’ is situated in intellect, mind, senses and objects. Therefore if you are able to wipe out this attachment from ‘self’, you will attain the supreme bliss. Your mind may be volatile but if you replace attachment to the world by devotion to God, attachment will have no trace of its own. Attraction for God will put it to an end.

There is a great and an uncommon importance of devotion to God. There is no exaggeration if it is given more importance than knowledge (Jñāna) and salvation. No essence can excel it. The devotion to God will set everything right.

Question:—How to develop devotion for God?

Answer:—This devotion can be developed by removing attachment from the world.

Question:—How to remove attachment from the world?

Answer:—By having devotion to God.

There are two things—first to remove attachment from the world and secondly to develop devotion for God.

Question:—What should we do first?

Answer:—First have devotion for God. If you read the Rāmacaritamānasa with concentration and

understanding, attachment is removed, mind is purified and devotion for God is awakened. This sacred book is full of an uncommon relish which is devotion. In the beginning sometimes a man may feel bored but when he starts getting interest, he is not bored. Make an experiment and see the result. Similarly read the lives of devotees. They are very good and useful means to develop devotion for God. His devotion will root out attachment and desire and you will attain the supreme bliss. Attachment can also be removed by thought but devotion for God is more useful than thought. Reading the lives of those devotees and saints, who are free from bondage of worldly life, will purify the mind because it is more necessary to wipe out impurity of mind than its volatility. By purifying the mind, the volatility of mind will be wiped out very easily. When the mind is purified, it can be diverted in any direction.

God does not like fraud, fault-finding and falsehood. But you don't stop committing such sins; you rather commit them intentionally. Then how can you concentrate your mind? You have got great attachment for the worldly things from the core of your heart which is the main obstacle to God-realization. To remove it have association with the good and study the scriptures. They are very useful means.

How to fix the mind? I tell you a very easy method to fix the mind. Practise constant remembrance with your mind and also count the number 'Rāma,

Rāma, Rāma' with your mind, not by the help of the beads of a rosary and fingers. Moreover see the word 'Rāma' written in bright colour with the eye of your mind. Make an experiment and see the result. Thus by seeing the name 'Rāma' with the eyes of mind, hearing with the ears of mind and remembering with the tongue of mind, the mind will be concentrated.

The second method is to practise constant remembrance with your tongue and mind simultaneously. For example practise 'Hare Rāma, Hare Kṛṣṇa' with your tongue and 'Rāma, Rāma' with your mind. The third method is to have loud chanting (Kīrtana) as well as constant remembrance (Japa) with your mind simultaneously.

The important factor to wipe out volatility of mind is to root out attachment and the attachment can be rooted out by doing service to others with the perishable worldly things which you possess, by giving up selfishness and pride. You should have the feelings of service to others. Secondly this worldly attachment can be rooted out by having attachment with God and His name, form, virtues, play (Līlā) and stories etc.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



How to Concentrate in God

God is prepared to accept any relationship with you which you like. So choose any relationship with Him with a simple heart. In the Vinaya-Patrikā (Letter of Courtesy) Tulasīdāsajī says:—

तू दयालु, दीन हौं, तू दानि, हौं भिखारी।
हौं प्रसिद्ध पातकी, तू पाप-पुञ्ज-हारी॥
नाथ तू अनाथ को, अनाथ कौन मोसो।
मो समान आरत नहीं, आरतिहर तोसो॥

“O Lord, if You are merciful, I am forlorn; if You are charitable, I am a beggar; if You are destroyer of the heaps of sins, I am a great sinner; if You are the Lord of the orphans, I am an orphan and if You are the remover of distress, I am distressed.” Further he says:—

तोहिं मोहिं नाते अनेक, मानियै जो भावै।
ज्यों-त्यों तुलसी कृपालु! चरन-सरन पावै॥

“O Gracious, accept any relationship with me which You like but somehow or other I want to surrender myself to Your feet.”

Therefore accept any relationship which you like. A few years ago a brother put a question:—

Question:—Can I accept God as my mother, because I like that relationship?

Answer:—Yes, you can call Him mother. There is no distinction of male and female in Him. In ‘Prabodha-Sudhākara’ Śrī Śaṅkarācāryajī Mahārāja,

the annotator of Vedānta has called Lord Kṛṣṇa as mother. So call Him mother, if you like the name. Call Him by any name such as father, mother or brother which you like. But if you have any doubt, accept 'Rādhā' as mother otherwise Lord Kṛṣṇa is also our mother.

Your mind may be diverted so long as you have not accepted your relationship with Him. But once you fix the aim, your mind will not be diverted from Him. For example when you talk about the selection of the husband for your daughter, she listens to you about the different boys you talk about. But once the relationship is fixed, she will like to listen to you only when you talk about that boy, her would-be husband, not about others. Similarly if you decide your relationship with God and have the only aim to attain Him, you will naturally develop a great liking for Him and then your mind will not be diverted.

हमें क्या काम दुनियासे हमें श्रीकृष्ण प्यारे हैं।

यशोदा नन्दके नन्दन मेरे आँखोंके तारे हैं॥

Then without caring for the worldly relationship, Lord Kṛṣṇa will become the apple of your eye. You will develop the feeling "Only God is mine and I am only His."

Listen to His life-history and virtues. Read the lives of His devotees in solitude. When you feel engrossed, leave the book and start practising constant remembrance (Japa) and loud chanting (Kīrtana) and pray to Him. Converse with Him with your mind. Put

such questions to Him, “O Lord, how may I concentrate my mind on You? When shall I behold You? When shall I have devotion to You?” The Gita Press has published a book (Dialogue with the Lord During Meditation). Converse with God as is given in that book and you will be immensely benefited. Start conversation with Him while you are walking or going here and there, put a question to Him with your mind and the inspiration you get will be the answer given by Him. Similarly read verses from ‘The Vinaya-Patrikā’. These are the methods to concentrate on God. Make an experiment and see the result. If there is an obstacle, you may discuss it with me. But I find these methods reasonable and useful.

If your mind becomes volatile, practise constant remembrance with your tongue and mind simultaneously. Practise ‘Rāma, Rāma’ with your tongue and the incantation of sixteen words ‘Hare Rāma Hare Rāma Rāma Rāma Hare Hare; Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare’ told by Brahmājī with your mind. Besides constant remembrance bow to God and pray to Him to concentrate your mind. ‘O Lord, I forget You, I am unable to concentrate on You. What should I do?’ Go on bowing to Him and praying to Him thus you will be able to concentrate on Him by His grace.

Rāma! Rāma! Rāma! Rāma! Rāma!



Constant Remembrance of God



God in the Gītā exhorts Arjuna:—

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।

(VIII. 7)

Therefore, Arjuna, remember Me at all times and fight. Here fight represents for doing one's duty. We can remember God at all times but we can't fight at all times. Arjuna's duty was to fight as other people have to perform their domestic duties. Domestic duties can't be performed at all times. The strivers have three options before them—to do the work while remembering God, to remember God while doing the work, and to do the work considering it God's work. In the first option, remembrance of God is primary while the work is secondary. In the second option the work is primary while remembrance of God is secondary. In the third option there is undivided devotion for God.

Generally people forget God while working. There are two reasons for it. The important reason is one's negligence. The second reason is lack of attachment to God. If there is attachment for anyone, he is reminded spontaneously. People have attachment to their domestic affairs, not to God. Therefore they are likely to forget Him. Therefore we should be determined that we have to do only God's work, not our own domestic work. 'What is the utility of applying collyrium to the eye, if it enables a man to

go blind?’ Similarly what is the utility of such a work which enables us to forget God? Therefore a striver should accept that his house, his work and he himself belong to God, they are not his own. He should think that he is doing God’s work with His power to please Him. This firm determination will develop his attachment to God and then there will be spontaneous remembrance of God. But so long as you accept the house etc., as your own, you are likely to forget Him.

When we stay in a hospice, we are convinced that the hospice is not ours. Similarly while living in the house we should be convinced that it is not ours, we have come to stay in it for a short time. Similar is the case with money, property, family and body. We have got them for a short time. We shall be deprived of them as soon as the time is over. If they had been ours, they would have stayed with us forever. But it is not so. We can neither control them, nor change them as we wish, nor save them from decay and death. Therefore they can’t be ours in anyway.

Only God is ours because He was ours in the past, He is ours at present and He will be ours in future. But the worldly things were neither ours, nor will remain ours and at present also there is continuous separation from them.

There can’t be our union with the world and there can’t be our disunion from God.

The man’s desire for God-realization never

remove carnal appetite, defects and sins and give peace and enhance devotion. It makes impossible things possible. If anyone is worried, he should practise constant remembrance for an hour or so, he will be free from the worry. It is the real wealth which accompanies us even to the next world. Therefore it is said:—

धनवन्ता सोई जानिये जाके राम नाम धन होय ।

“A wealthy person is he who has got constant remembrance of God as his wealth.” Its price cannot be calculated. It is a priceless jewel. A devotee says— ‘I have got this precious jewel of constant remembrance of God.’ It is superior even to God Himself Who is said to be endowed with qualities (Saguṇa) and is also without qualities (Nirguṇa). Tulasīdāsajī in the Rāmacaritamānasa says that even God can’t describe the importance of constant remembrance, it is beyond description.

कहौं कहाँ लगि नाम बड़ाई । रामु न सकहिं नाम गुन गाई ॥
(I. 26.4)

The importance of constant remembrance of ‘Rāma’ (God) is boundless, infinite and eternal.

Question:—What is the proper method to practise constant remembrance?

Answer:—Practise constant remembrance by having God’s mental representation (Dhyāna), understanding the meaning and accepting yourself as His secretly and without having any desire. If you forget practising constant remembrance bow to

Him mentally and pray at short intervals. "O Lord, enable me not to forget You."

There is one more point which needs attention. Whenever God or His name comes to your memory all of a sudden, it means God has remembered you. At that time feel happy and exalted and start practising constant remembrance and loud chanting with concentration. By doing so your devotion will be much enhanced. In order to practise constant remembrance counting the beads of a rosary is a useful method. Rosary is a good weapon for this purpose, because with the help of a rosary you remember that you have to practise constant remembrance of God. But if you feel that you can practise constant remembrance even without a rosary, there is no need to use it.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



A Warning for Mortal Life



In the Gītā Lord Kṛṣṇa has laid special emphasis on the following two factors:—

1. Spiritual discipline (Sādhana), 2. The time of death. The man's life should be spiritual and he should remember God at the time of death. He has not described and explained any other topic in so many couplets as He has described these two topics. At last He declares:—

मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

“Seek refuge in Me alone, I shall liberate you from all sins, grieve not.”

Now gentlemen, listen to what I say. This world which seems to be yours can't live with you, you will have to leave it.

थे बड़े-बड़े महाराजे,

जिनके बजे रात-दिन बाजे ।

वे भी बने कालके खाजे ॥

Even the great kings and emperors who once were at the climax of their glory have been devoured by death. Therefore don't waste your valuable human life which has been bestowed upon by God's grace. You desire to get money and comfort from the world. First you can't fulfil your all desires and secondly the material things can't stay with you, because they are

perishable. So you will get nothing but deception. Can you quote even a single person who has been fully happy? No. Why? The reason is that the worldly things by which you want to be happy are perishable. All the worldly things including the body are perishable, while God is imperishable. So we should have an aim of our life. Without an aim our life is like a person who starts his journey without knowing where he has to go. If such a person asks another gentleman to tell him the way and the gentleman asks him about the place where he wants to go, and he replies 'Any place'. Will he not be regarded as mad? Similarly the journey of our life started from the time when we were born and our life is passing quickly but we don't know what we have to do, where we have to go and what the aim of our life is. I have put this question to several brothers and sisters but they have no aim of their life. Sometimes they want one worldly thing, then another and so on. But all the worldly things are perishable. Therefore remember God Who is imperishable and Who lives forever.

Gentlemen, be warned. Don't try to gain anything by deceiving others. You are living in the world which is mortal. All the men have to die and you don't know the time of your death, it is quite uncertain; the messengers of the god of death may come anytime. Therefore don't remain careless, be warned, and do the work which you should do. If you don't do it now, when will you do it? The children think that

they will do such work when they grow young. Similarly we also think that we shall do it in future. But what will you do, when you grow old and your hair turn grey? Then you will do nothing, except dying. The time is passing and the body is decaying every moment. Is there any doubt about it? You rejoice on your birthday, but you should lament on that day because you have wasted one valuable year of your life in which you might have attained God. Think over it seriously and be careful for the future without lamenting over the time which you have wasted. Remember God.

अंतहु तोहि तजेंगे पामर, तू न तजै अब ही ते।

All these worldly things can't live with us, they will leave us surely and actually they are not ours while God always lives with us and He is ours. Therefore call Him by addressing Him as Lord. If He exists all the time, He is also now; if He exists everywhere, He is also here; if He belongs to all, He is also ours; and if He exists in all, He is also in us. He himself declares in the Gītā:—

“I am the disinterested friend of all beings.”

Thus why should we suffer in the presence of such a disinterested friend? What is the reason of our sufferings and distresses? The reason is our disinclination for Him and inclination for the perishable worldly things such as pleasures and respect etc. you can't continue enjoying them because they can't live and

go with you. But if your nature is good, beneficent and helpful, it will help you everywhere. It is your real wealth. If after leaving your house you have to go somewhere, you make every arrangement for conveyance and place etc. But you should think whether you have made any arrangement when you leave the world because you will have to leave this world certainly and when you may have to leave it, is not known. You may die any moment by heart failure. Are you made of steel? Therefore make your nature pure and beneficent and remember God. The people became saints and exalted souls only by practising constant remembrance of God. Therefore practise constant remembrance 'Rāma, Rāma, Rāma, Rāma,' while doing your work and activities. Without constant remembrance of God our life is blank.

Practise constant remembrance because it will prove useful at the time of death. The wealth, property, family and other worldly possessions will be of no use at that time. Now you are so busy with your job and business that you don't get time for good company (Satsaṅga), study of sacred books, constant remembrance, adoration and meditation etc. But what will happen at the time of death? You will have to say that you have done nothing and all your activities without spiritual discipline have been futile. Those who say that they don't get time for Satsaṅga are committing a blunder. After the birth of a child everything about

him such as his growth, education, marriage etc., is uncertain. But is his death also uncertain? There is no doubt about death; death is certain. But we are bent upon doing efforts for the activities which are uncertain, while we don't make any preparation for leaving this world which is certain. This is a great surprise and error. Therefore be careful.

I tell you a fact that in this world no one except God is yours. The body, mind, intellect, senses and breath etc., which you call as yours are actually not yours. You may feed and clothe your body properly for so many years, but if you don't feed and clothe it even for a day or two, it is so thankless that it stops working properly. You have become a slave of such a thankless body, but you don't remember God Who is ever prepared to run after you just by remembrance. Even without remembering Him He has bestowed upon you learning, intellect, knowledge, body and life etc., and He still goes on giving you more and more and He gives in such a way that the things bestowed upon you by Him seem to be your own. But you have forgotten such an ideal well-wisher and disinterested friend. In the Gītā God declares:—

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

(V. 29)

“Having known Me the disinterested friend of all beings, My devotee attains peace.”

God (Paramātmā) is the disinterested friend of all

whether they are sinners or immoral or virtuous. Therefore remember Him and do the activities of the world to please Him. How? Serve your brothers, friends, wife, sons and everyone else thinking them as God's, without having any selfish motive. Thus God will be pleased thinking that you are serving His children because all are His children. As a woman takes an orphan child at home and brings it up, she is called very kind and merciful, because she has brought up the child of others, otherwise every mother, even a bitch, brings up her own children. Therefore give comfort and do good to others by giving up your selfish motive. Either do good to those with whom you have no dealings of selfishness, or have no relationship of yours with those whom you serve.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवेत् ॥

Have this feeling that all should be happy and healthy and no one should suffer in the least. This human life is a special privilege and priceless possession bestowed upon us by God. So we should make the right use of it. It is not human to spend it for our selfishness. If we fight among ourselves for selfishness we are not different from those dogs who play lovingly together but as soon as they see a piece of bread they start fighting to get it. Therefore be engrossed in the welfare of all.

God declares in the Gītā:—

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

(XII. 4)

“Those who are engrossed in the welfare of all beings attain Me.”

Therefore, you have experienced that you have gained nothing by accepting the world as yours, now see the result by accepting God as yours. Have feelings for the good, comfort and benediction of others. Serve as much as you can, but have the best of feelings for the welfare of others. That feeling will lead to renunciation. First a man has feelings and then the feelings are put into practice. Therefore have the feelings for the welfare of all. It was this feeling of welfare for others which made a few persons exalted souls.

उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई ॥

(Mānasa V. 41.4)

The exalted souls return good for evil. Therefore by thinking for the good, welfare and benediction of others you will attain God. What is the reason that the sight and company of the exalted souls lead to benediction? The reason is that they, even in solitude, think for the benediction of others. Therefore their mere sight or air touching them leads the people to attain benediction.

In addition to it there is one more vital point. If a person, like God, wishes for the welfare of all, his power is identified with the power of God and spontaneously the good of all is done by him with that great power.

Therefore gentlemen, brothers and sisters, have a keen desire from your heart for the welfare and benediction of all. The mothers and sisters should serve others at home but should not expect any service from others. Similarly the brothers should do their job selflessly. This body is transient. Therefore use it for the service of others. If it falls ill or dies, it will need service of others. This service is such a thing which can control even God. The reason for quarrels in families is that every member wants to take the thing himself or herself and wants others to do the work. But if the process is reversed, there will be no quarrels; and love for one another will develop. The other method to develop the feeling of love is to bow to the elders, to obey and serve them. Thus they will be pleased and there will be an atmosphere of love and bliss. The whole family, saints, exalted souls and even God will be pleased. On the other hand if you follow the wrong path, you displease them all. We have to live in the world only for a short time in the same way as we have come to Gītā Bhavana for Satsaṅga (good company) for a short time. We shall have to depart from the world suddenly and we don't know the time when we may have to leave it. Therefore a wise man is he who is engaged in adoration of God.

तुलसी सोइ नर चतुर है जो राम भजन लवलीन ।
पर धन पर मन हरन को वेश्या भी परवीन ॥

The man who is engaged in God's adoration is fortunate and blessed, his life is successful and he gets regard in God's domain. God has bestowed upon us this human body very graciously so that we may attain God. But if we don't attain Him, we in a way cheat Him. By God's grace we have got all the favourable circumstances such as human body, excellent family interest in spiritualism, good company (Satsaṅga), sacred books as the Gītā and the Rāmāyaṇa and spiritual discourses. Now what remains to be done? Make a little effort and be a yes-man to His will. You will attain God by doing so. By accepting God's grace, practise constant remembrance, serve others, do justice and thus be intoxicated with joy that there is no reason for you to be worried and distressed because you neither give trouble to anyone nor do injustice.

तन कर मन कर वचन कर देत न काहू दुःख ।
तुलसी पातक झड़त है देखत उसके मुख ॥

'The sights of the person who does not give trouble to others with body, mind and words, frees others from sins.' Therefore neither give trouble to anyone with your body, nor think evil of others with your mind nor use harsh words with your tongue. Thus if you give comfort to others and are engaged in the welfare of all beings, God's infinite and limitless power will be with you and you will achieve the aim of human life viz., you will attain God. The noble

persons have praised this age (Kaliyuga) because in this age a man may attain God quickly without much effort:—

कलिजुग सम जुग आन नहिं जौ नर कर बिस्वास ।
गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास ॥

We have got this golden opportunity. Therefore accept that you are His and only He is yours. By accepting this fact remember Him and surrender yourself to His feet. Besides this serve all with service as is approved by the sacred books.

In Udyoga Parva (a division of the epic Mahābhārata) there is a story that Dhṛtarāṣṭra calls Vidurajī and asks him the reason of his sleeplessness. At this Vidurajī replies that the person who has enmity with truthful persons and troubles them cannot sleep and will remain restless. So by having bad and dishonest dealings with Pāṇḍavas he can't get sleep and peace. The person who thinks to achieve his aim by selfishness is actually not successful in achieving it. Selfishness degrades and ruins a man. Therefore only the man who attains the goal of human life viz., God-realization is wise. For attaining Him serve others, practise constant remembrance, loud chanting and be engaged in adoring God without having a desire to get comforts from your heart. By doing so if you die, you are relieved of the worldly distresses and attain God. If you live, you will accumulate the treasure of spiritualism and adoration which can

neither be stolen by thieves nor divided by brothers nor taxed by the government but will go with you and by which you can buy even God. On the other hand if you desire to get comforts from others, you will not be able to get them but waste your time. And even if you are able to get them, you will have to go by leaving this world because everyone whether he is rich or poor, an emperor or a beggar, a scholar or a fool, a male or a female has to go from here.

There is the story of a king. In a country a man was appointed king who could rule over the kingdom for three years. During that period every work was done by his order and so he was very happy. But after three years he was sent by boat to a forest full of wild beasts. There he was killed and eaten by the wild beasts. So at the time of departure he was very sad. Once a wise man got the kingdom. He provided all facilities in that forest during his regime. Roads, buildings, wells etc., were constructed. After the period of three years when he was asked to go to the forest, he was not sad at all but he was very happy. The people asked the reason of his happiness. He replied that he had spent a lot of money of the kingdom in providing all facilities in that forest. So he was happy while they should lament for the loss. According to him other kings who had not used the money in that way were foolish.

Similarly you should also think that you have

got this golden opportunity of this human body for a few years. You have got freedom to do virtuous or evil actions. Therefore practise constant remembrance, adore Him and do virtuous actions. If you die by doing service to others, you will die a happy death. But if you waste your time in enjoying the worldly pleasures and in doing evil actions, you will die a sad death, and you will have to repent for your evil deeds. Therefore be careful now. You have wasted a lot of time but now don't waste your time any more. The day of death whose thought terrifies you is sure to approach and when it may approach is uncertain. Death may approach any hour, any minute and any second because there is no holiday for death. But you are sitting carefree. So what to do? Adore Him, practise constant remembrance 'Rāma, Rāma' and serve others. By doing so, you will be relieved of the worldly distresses forever.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Absolute God through Conduct

There is a method or an art to do a piece of work. Similarly how to live in a family is an art. Have the best dealings with the members of your family for their welfare by giving up your selfishness and pride. Prove yourself an excellent and an ideal brother, father, husband and son etc. By doing so the atmosphere of the family will be peaceful and cordial. You may say that there will be good atmosphere only if all the members of the family have good dealings. You are right. But I tell you that your best dealings will be an example for others and they will also start to have good dealings. Thus peace will prevail in the family.

In this connection there is another point which is to be kept in mind that you should return good for evil. The other members may trouble you, insult you, harm you and disgrace you but you should comfort, respect, console and praise them. In the Rāmacaritamānasa Lord Śiva says to Pārvatī:—

उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई ॥

(V. 41.4)

“There is a great need of returning good for evil in these days.” In the Gītā God exhorts Arjuna:—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

(II. 47)

“Seek to perform your duty; but never lay claim to its fruit.”

Perform your duty to your family. The root cause of quarrels in a family is that every man demands his right but does not do his duty efficiently and sincerely. So perform your duty honestly keeping in mind that the other members of the family have a claim on you. But don't set up a claim on them. Don't expect your wife and sons to obey you by laying a claim on them. Ask them to do a piece of work in a loving and cordial manner. If they obey you, you will be in a bondage. But if they don't obey you, you will be free from the bondage. You get pleased, if other members do as you desire, but actually it is bondage for you like the sweet poison which kills us. Go on doing good to them even though they may be self-willed and return evil for your good throughout your life.

There was a gentleman who said to another gentleman, “You may try your best but I shall not be angry, you can put it to test.” The other gentleman replied, “It is good that you don't get angry but why should I do something wrong to make you angry and try to form a bad nature?” Therefore always form a good nature and perform your duty efficiently and sincerely. Thus by being devoted to your duty you will attain the highest perfection in the form of God-realization.

In the Gītā God declares:—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

(XVIII. 45)

Thus by doing good to others and performing your duty well, your life will be good and happy in this world as well as in the next world. God declares in the Gītā:—

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः ।

(IV. 31)

“To the man, who does not offer sacrifice, even this world is not happy; how, then, can the other world be happy?”

Here in this couplet ‘Yajña’ (sacrifice) stands for duty. So God declares that the man who does not perform his duty is not happy either in this world or in the next world. Therefore the man who does the work with selfishness and pride to get comfort does not get either worldly respect or spiritual progress.

On the other hand the man who does the work for the good and welfare of others by giving up his selfishness and pride gets respect in this world as well as progress in spiritualism. Thus he is happy in this world as well as in the next world.

Some people have a misconception that worldly and spiritual progress can’t go together. But according to the Gītā there is a combination of the two. By having good dealings you will make material as well as spiritual progress. If there is a kind judge, he can’t

give the right judgment if he shows kindness; and can't show kindness if he gives the right judgment. But God is merciful as well as just, because His laws are full of mercy. God in the Gītā declares:—

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः॥

(VIII. 6)

This is God's law that whatsoever a man thinks at the time of death, he gets the same body. Thus according to God's law a man by remembering God at the time of death may attain Him. How is this law full of mercy? It is full of mercy because you can attain God merely by thinking of Him at the time of death. Thus either you can attain Him or get the body of a dog by remembering a dog or any other body out of the eighty-four lac forms of lives by thinking of it. Thus by this merciful law of God you can attain God and be free from the shackles of birth and death. Thus He is merciful as well as just. Similarly by having good and just dealings you can improve your material as well as spiritual life. You think that by means of falsehood, fraud, dishonesty and deception etc., you gain but actually you spoil your life.

By means of falsehood, fraud and dishonesty you may cheat a person once and get profit but in future will you be able to cheat him any more? As the saying goes "you can't cook anything the second time in a pot of wood." It means that deception can trick a

person only once. Thus have fair dealings with others for their welfare by renouncing your selfishness and ego. Be straightforward and simple and see that you get peace and bliss.

The Gītā teaches us the lesson of attaining God by doing our duty in the world. Therefore study the Gītā, think over its contents and put them into practice. The fact is that salvation or God-realization is self-evident. God (Paramātmā) and the soul (Ātmā) are pure, not corrupt and depraved but only the man has become corrupt and depraved in his dealings. If he becomes pure and pious in his dealings, he will set things right.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



How to Overcome Anger

You can solve a question easily by knowing the formula. There is a formula for solving every question. If you know the formula for that question, you will get its answer very easily.

Now the question is how to overcome anger. First think how anger sprouts forth. According to the Gītā anger sprouts forth from desire. Men generally think that desire means the wish to get money, property and riches etc. This is also desire. But the real desire is that things should be favourable. If your desire is not fulfilled, you get angry.

There is no gain in having a desire because others such as your wife, sons and servants etc., can't always fulfil your desire as they too have certain ideas, conceptions, beliefs and desires which are different from yours. If you want them to fulfil your desire, you should also be prepared to fulfil their desire, otherwise what right have you to get your desire satisfied by them? Therefore don't insist on getting your desires satisfied. The reason for getting your desire satisfied is your pride that you are senior and superior to them.

If you want peace, root out your pride because it is the root of all the demoniac traits. All the other demoniac traits of Kaliyuga such as anger, greed, infatuation, jealousy, fraud and hypocrisy etc., depend

on pride, because pride is their originator. So if you don't renounce pride, how can anger be overcome?

What is the method to root out your pride? Those, who don't obey you and don't do as you wish, root out your pride, while those who do as you wish, strengthen your pride. Therefore those who don't obey you are your well-wishers. Therefore if you want your welfare, it is beneficial for you that others should not do as you wish. You should feel thankful to them because they are your real well-wishers as they are helpful in removing your pride.

Though they don't want to remove your pride and do good to you intentionally yet their disobeying you is for your good because they are weakening and removing your pride. Do you want your welfare or evil, benediction or downfall? If you want to attain benediction, it can be attained by removing your pride, and pride can be removed if others don't do as you wish. Those who do as you wish make you full of pride which is a demoniac trait.

दम्भो दर्पोऽभिमानश्च क्रोधः

(Gītā XVI. 4)

Therefore those who don't obey you are very kind to you because they remove the demoniac traits from you and bring forth divine virtues in you.

Now the question arises that the boys will become rude and impertinent if they don't obey you. There are two things that if they don't obey you they will become impertinent, but if they obey you, you

will become proud. Think over both the situations. If you don't live alive they will again become impertinent, but how will you remove your pride without them? Therefore you should remove your pride.

Secondly if you don't behave with pride and authority but behave politely with them, they will be influenced by your good behaviour and will not be impertinent. You should advise them politely. But if they don't accept your advice, you should not lose temper and patience because if they become impertinent they themselves suffer and their suffering will warn them and then their impertinence will perish. But if you behave with pride and authority, your influence on them may be momentary only. Therefore the method to remove their impertinence is to do away with your pride.

You have to live with the members of the family. Therefore learn the art of living in the family. The art is that you should perform your duty to your wife, parents, sons, brothers, nephews, nieces etc. You should not expect them to perform their duty, because as soon as you see their defects and duty it means that you have forgotten your duty.

In the sacred books there is no mention that you should find fault with others, but it is mentioned that this world is full of virtues and defects and it is imprudence to see those virtues and defects:—

सुनहु तात माया कृत गुन अरु दोष अनेक ।
गुन यह उभय न देखिअहिं देखिअ सो अबिबेक ॥

(Mānasa VII. 41)

You may see the virtues of others, but don't see their defects at all, because by seeing the defects of others, the defects spring up in you and if you try to save others from impertinence, you get angry. Therefore without seeing the defects and duties of others, perform your duty. It is your duty to give good advice to your children, but it is not your duty to force them to do so. If they obey and agree, it is fine, because it will be useful for them, but if they don't obey, it is also fine because you will be free from your responsibility and later on they will realize their error and remove their defects:—

रज्जब रोस न कीजिये कोई कहे क्यूँ ही।
हँसकर उत्तर दीजिये हाँ बाबाजी यूँ ही॥

Don't accept injustice and sins. Do your duty by advising them politely because in the Gītā God declares: 'कर्मण्येवाधिकारस्ते' (Gītā II. 47). But they should obey you, is the fruit, so don't lay claim to its fruit: 'मा फलेषु कदाचन' (Gītā II. 47).

Therefore you should perform your duty by advising them for their welfare. Then it is their duty to obey you. If they perform their duty by obeying you, it will lead them to benediction. But if they disobey they will suffer but you will not be at a loss, because you have done your duty by advising them for their welfare. This is something very valuable.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Absolute Happiness through Detachment

I think that you can give up attachment, but the error is that you don't want to give it up. Now the question is how to give it up. Kindly pay attention to what I say and think over it with a cool head. Will your body, family, wealth and property with which you have attachment live with you forever? Now you have no remembrance of the body and family etc., with which you had attachment in your previous lifetime. Similarly you will have to leave the things with which you have attachment now, but the attachment will go with you even after death and push you to the shackles of birth and death. Therefore this attachment is not advantageous at all.

You will be deprived of the worldly things but your attachment will remain which will lead you to nothing but bondage. It is not difficult to give up your attachment to the things which you will have to leave. If you give up attachment yourself, you will get freedom, peace, joy, bliss and emancipation. But if you die having your attachment to these things, the things will have to be left, but the attachment will lead you to troubles, disquietude and dependence.

I request you to pay attention to what I say, think over it and discuss. Attachment is harmful while

detachment is advantageous. For example the house we are sitting in is not ours. But are we not getting all the comforts of light, fan, mike and shade etc.,? We are getting comforts but we are detached from it. If the house and its contents and equipments are destroyed, we are not worried and disturbed. But if the same house is ours and we have attachment to it and it is destroyed, we shall be worried and perturbed. Thus this attachment will be harmful and will lead us to rebirth. We should follow the footsteps of businessmen who do the business which yields only profit, not loss. By having attachment there is no profit and by giving it up there is no loss, because these things neither existed in the past, nor will remain in future. But attachment to them will lead to adversity. Try to understand this point and ask me if there is any doubt.

The body, the family, the wealth and the house you call yours—were they yours in the past and will they remain yours in future? Secondly can you change them as you wish? Can your son always do as you wish? Can you keep your body healthy and immortal forever? Can you continue your possession over the wealth? The answer to all these questions is “No”. It means that they were neither yours, nor will remain yours nor are under your control now. So how do you call them yours?

When you want to do any work, there is doubt

whether you will be able to do it. Suppose you want to meet a person, you may or may not meet him. You wish a grandson to be born in the family, but that is doubtful. Similarly all such activities are doubtful. But is there any doubt about death? Death is certain and then you will have to leave all the things to which you have attachment. Therefore it is wise to have no attachment to them now, otherwise you will get disgrace and insult. Now tell me whether there is any harm in giving up your attachment to them.

You may say how you will rear your family without having attachment to them. I want to tell you that you will rear your family in a better way by having detachment. Think with a cool head whether a saint or a spiritual guide can do good to you by having attachment or by having detachment? If a saint accepts you as his disciple, he has attachment with you and can't do so much of good as the saint who has not accepted you as his disciple and has no attachment with you. Will a selfish or an unselfish man give right advice? Which advice will be more useful? Now you can understand it well that attachment is only harmful and disadvantageous, while detachment is useful and advantageous.

Nārāyaṇa! Nārāyaṇa! Nārāyaṇa!



Be Free from Fears and Desires

Question:—We practise spiritual discipline, adoration of God and have association with the good, yet the world affects us. Why?

Answer:—Please listen to what I say. Who is affected by the world? Think over it seriously. The world is affected by the world, but the self (Soul) is not affected, the self remains the same. Moreover this effect is short-lived and transitory. But who has this knowledge? The self or onlooker has this knowledge. Sometimes the question arises that during the discourse you are convinced with this fact but afterwards it is not so. So what to do? If you are convinced during the discourse but the effect does not remain afterwards, don't worry. It is an error on your part that you want to see it afterwards. There will be the effect of the world viz., you will have the inclinations or tendencies because you can't have dealings in your practical life without them. How will you eat, speak and walk without them? But sometimes you may be free from them in solitude. But there is the knower or the onlooker of these inclinations. If you understand this point, you will attain eternal joy. There are two states—one is of action while you have dealings and the other is of inaction while you have no dealings. But both action and inaction are inclinations because they have affinity with mind and intellect etc. But the

light by which you see the two inclinations, has no inclinations. You can see that light in solitude but you can't see it clearly while you have dealings. But it does not mean that light is not there. If that light is not there how can you know the inclination and disinclination? Therefore be fixed in that light without caring for the inclinations and disinclinations. Be established in the self. Do not wish to see the inclinations uniform viz., don't wish for the state of repose, because both the states of inclination and disinclination are unreal and transitory while the light by which they are seen is real. So remain established in that light viz., self. If you understand this point, you will attain the supreme bliss. I advise you to remain established in that self in which you are already established and not to think about the effect because this effect is not on you (self) but on the inner self which is a part of the world and moreover this effect is transitory. So it is no use to be worried about it.

Sometimes there is inclination and sometimes there is disinclination in whole of the world. You work while you are awake but you don't work while you are asleep. But does it make any difference in you or in the self or in the light? The inclination and disinclination of the world as well as of your body are made of the same material. Therefore why are you worried about them? You say that when you have the effect of the world, you become dissatisfied and uneasy. The reason is that you want to see your inner

sense unaltered or uniform. Don't wish to see it uniform. It can't remain uniform because alteration is an activity of Matter (Prakṛti).

Question:—Sir, you ask us not to wish to see the inner sense uniform. But by doing so we have a kind of fear of our downfall. So what should we do?

Answer:—You have fear. Therefore do as I say. I ask you not to be afraid. Therefore don't be afraid. So long as you continue to see your inner sense uniform, you can't make spiritual progress. This is the real obstacle. That light is the same, there is no difference in it in inclination as well as disinclination. But you want your inner sense to be unaltered or uniform. It is not possible. If it had been so, God in the Gītā, while mentioning the qualities of the great personage who has risen above the three attributes (Guṇas), would not have declared:—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

(XIV. 22)

Such a person feels no aversion to light (which is born of Sattva) or activity (which is born of Rajasa) or stupor (which is born of Tamasa) when they are present and does not long for them when they are absent.

Question:—Sir, this has been told about those exalted personages who have attained God-realization. What about us?

Answer:—All of us are those exalted personages. Those exalted personages are not different from us. One who has this light is an exalted personage. There is no difference in that light between us and the exalted personages. Don't be afraid and don't expect any singularity in you. Fear and expectation for singularity are the two main obstacles in spiritual progress. Sometimes you have a desire to do some forbidden activity. It will be renounced if you have a desire to renounce it. But if you have fear in renouncing it, it means that you have given importance to it and if you want to renounce it by giving importance to it, you can't be free from it. Therefore be indifferent to it. There are three things, to do an activity, not to do it and to be indifferent to it. Do the activities which are approved by the sacred books. Don't do forbidden activities. But be indifferent to both the sanctioned and forbidden activities from your heart, because the light by which both sanctioned and forbidden activities are seen has no affinity with them. Therefore be indifferent to sanction, inhibition as well as fear and expectation. When you think of doing the sanctioned and forbidden activities, you have temptation to do the sanctioned activities but you have a fear while doing the forbidden activities. So long as you have temptation and fear, you can't be established in the self. Therefore be indifferent to them. By being indifferent you will get rid of them. I am giving this discourse to you because you are strivers who can understand the fact while

a layman may misunderstand me and take the meaning contrary to what I mean. But you can't take the contrary meaning because you know that I don't cheat you. You know that the sanctioned and forbidden activities, feelings and thoughts are transitory but the self is permanent. Therefore this transitory has no effect on the permanent, the permanent is the same. So how can the transitory world have any effect on the self which is permanent? God in the Gītā about such a man declares:—

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥

(XIV. 23)

“He sits like a man who is unconcerned, is not moved by the attributes (Guṇas) and knowing that only the Guṇas operate, remains firmly established in God and is never shaken from that state.”

He is never shaken.

‘गुणैर्यो न विचाल्यते, योऽवतिष्ठति नेङ्गते’

‘Means he remains the same. So renounce fear and expectation. If you renounce them, there is no bondage of the world for you. In that state keep quiet as long as you can. If you can't get rid of fear and expectation for singularity, surrender to God and pray to Him, “O Lord, I am unable to get rid of them.” Your surrender with prayer has a great power. By being quiet you will get power and by surrendering yourself to Him you will be successful in achieving

your aim. You might have experienced that by keeping quiet you regain energy to speak and by being inactive you regain energy to work, while by being active you lose your energy and by doing activity for worldly pleasures you get tired. That tiredness is removed by sleeping and again you gain energy. Thus by being quiet and surrendering yourself to Him you will get success undoubtedly. This is the real panacea. Be indifferent to activity or inactivity. Thus you will become a great personage possessing metaphysical knowledge and be free from bondage of worldly life without having any effect of the world.

Rāma! Rāma! Rāma!



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